

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

Rosicrucian Digest

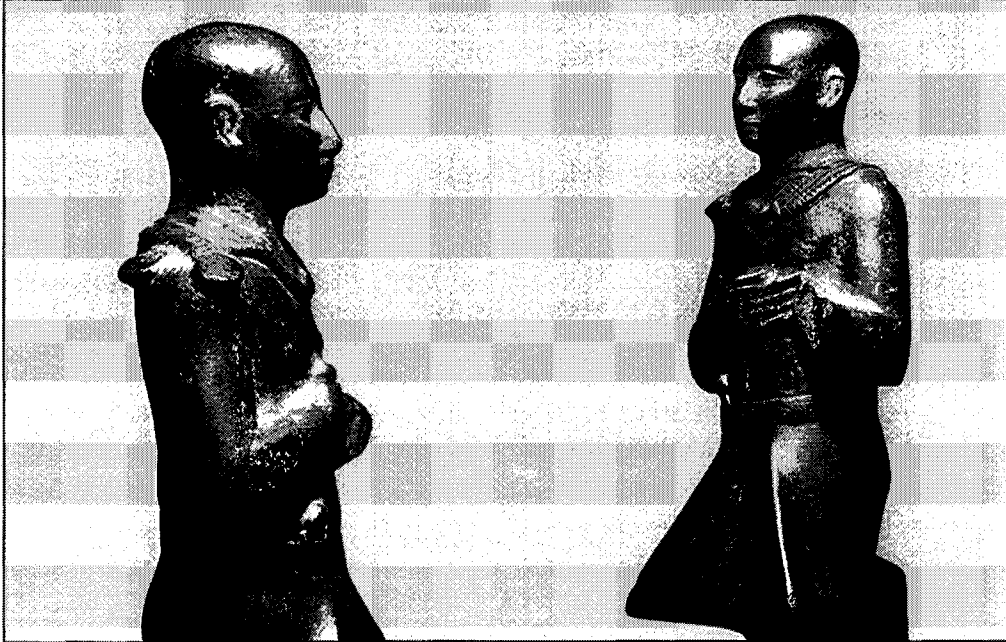
VOLUME 77 · NUMBER 3 · 1999



AMORC Grand Temple Celebrates 50th Anniversary



Treasures from our Museum



RC 1829

Striding Priest

Carved from Basalt • Late Period (525-343 B.C.)



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

Even though there were many priests in ancient Egypt, this statue of a striding priest is not only beautiful but rare. The large number of priests was due to the fact that men were expected to donate time to their local temple, and many men of the nobility fulfilled their duties as priests. After a priest entered the afterlife, as a memorial, a statue that had been commissioned during the man's lifetime would be placed in the temple. This little image (about 9 inches in height) is one of these memorial statues, placed as a votive gift in the temple, commemorating the priest's service in this life and continuing that service for all eternity.

This statue's particularly interesting trait is not simply that it represents a priest. In fact, this man was a priest of the goddess Hathor, who was also called the Lady of Dendera, the Lady of the Sycamores, or the Golden One. Hathor was a goddess of love and physical beauty, and she was the most adored goddess of the ancient Egyptians—

more popular even than Isis before the Greeks arrived in Egypt. We know that this man was a priest of Hathor because of the unusual necklaces he is wearing. They are called "menat," and are actually rattles that would be played in the Temple of Hathor at Dendera. The necklaces are what make this statue so rare, because our priest is not wearing one, but *two* menats. Archaeologist Nick Reeves, who is currently excavating in the Valley of the Kings, said, during his recent visit to the Rosicrucian Egyptian Museum, that he had never seen the double menat on any figure in all his travels. Because of this, the reason for wearing two menats instead of just one is still a mystery.

This figure is currently on display in Gallery C in the Rosicrucian Egyptian Museum in San Jose, California.

Lisa Schwappach, M.A., Curator
Rosicrucian Egyptian Museum

ROSICRUCIAN DIGEST



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Fiat Lux!

This article is excerpted from the opening chapter of the book *So Mote It Be!* by Rosicrucian Imperator Christian Bernard. For more information about this fascinating book, please see the advertisement on the inside back cover of this magazine.

Universal Love

by Christian Bernard, Imperator of the Rosicrucian Order AMORC



NO ONE can say how many times the word *love* has been thought, written, or spoken, but regardless of languages or eras, it probably is one of the words most widely used. Why is this so? Simply because love alone sums up the reason for humanity and the goal towards which it evolves. Indeed, no matter what traditions and religions we consider, love is the virtue that all Messiahs and prophets have preached to their disciples and to humanity as a whole. In this respect, the most famous phrase is assuredly the one that Master Jesus spoke during one of his many sermons, namely "Love one another." But he is certainly not the only one to have spoken thus. Zoroaster, Akhnaton, Moses, Buddha, Lao-tzu, Mohammed, Gandhi, and generally speaking, all the teachers who have devoted themselves to the guidance of their brethren, have based their teachings upon this advice.

According to modern dictionaries, *love* is defined as the "inclination to want the good of another besides oneself." Though this definition is incomplete, it gives a fair idea of the general meaning we must give to this word, for it is a fact that each human is not only a creation of Universal Love but also, and this is perhaps most important, a vehicle for that love. But, what is Universal Love? To answer this question, we must first understand that the manner in which humanity conceives love is most often only a very pale reflection of what it is in the Absolute. On the human plane, it is primarily considered as a mental or emotional state. In its Cosmic Reality, it is much more than that, for it is a force. We can even say that it is the Supreme Force which

underlies all that has been, is and will be. Whether we are aware of it or not, love is indeed the source of all visible and invisible creation, for it is love which is the motivating power of Universal Evolution. I would like to quote what a Master of the Rosicrucian Tradition wrote on that subject in one of his manuscripts:

Without Love, the Most Holy Trinity would be reduced to an unmanifested duality, for Light and Life can illuminate and animate the Spiritual Kingdom without ever taking shape in the material world of form. But Cosmic Necessity willed that Evolution function in the material as well as in the spiritual, the first, after all, being only an emanation of the second. For Evolution has its own requirements which the ordinary mortal cannot comprehend. Therefore, accept to believe that matter is as divine as the immaterial in its nature, and that the immaterial, such as you conceive it, can only evolve in contact with matter. But, as you know, matter owes its existence to the power of attraction which occurs between the molecules composing it, and this force of attraction is that of Universal Love at work. Since the beginning of things, no energy has possessed a power of attraction as great as Love, for it is this power which gave the impulse to the Word, and the perpetual attraction which occurs between Creation and its Creator lies within it. Man is the most beautiful example of this attraction, for he is the most inclined to live the state of love. Therefore, learn how to love Light and Life and, along with them, all beings of Creation.

As can be seen from this quotation, no one can deny that the material world is governed by

the law of attraction which operates between its particles. In this respect, love in its physical and chemical application corresponds to the law of duality. This explains why subatomic particles always seek their opposite polarity to give birth to the atom, which is considered by Rosicrucians to be the smallest unit of matter. On a separate level, the atoms themselves group together by affinity to form molecules. Let us take a simple example: We know that hydrogen atoms are subjected to a natural impulsion which incites them to fuse or more exactly, to unite with oxygen atoms to form the element water. In fact, all manifestations of nature conform to the law of attraction which perpetually operates between opposite polarities and affinities. In the realm of physics, these opposite polarities are generally called "positive" and "negative." In chemistry, they are known as "active" and "passive" principles; or, in some cases, as "penetrating" and "absorbent" agents. In the vegetable and animal kingdoms, they correspond to the "male" and "female" aspects of reproduction.

Love Is a Natural Law

Regardless of the terminology, which in the final analysis is only a matter of convention, the fact remains that all material bodies, whether living or nonliving, unite through the working of a natural law to which the scientific name of attraction has been given. But what is attraction? Is it not precisely the material manifestation of Universal Love? Moreover, you will note that scientists are speaking more and more about "electronic love" to designate the force which is the basis of the cohesion found in all stable material substances. Of course, some researchers insist that this love inherent in matter is not conscious, specifying that subatomic particles unite as the result of an unconscious and purely mechanical impulse. But without wanting to become involved in a dispute, how and with what right can they make such a declaration?

For centuries, the world of matter has been looked upon as an inert world. Today, a minority of scientists are beginning to talk about the memory of certain chemical compounds; I am thinking particularly of water. But if we concede that some forms of matter possess a certain kind of memory, we must admit that they are also endowed with a form of consciousness, for from a mystical and physiological point of view, memory is an attribute of consciousness. In fact, as Rosicrucian Tradition has always stated, no void exists between

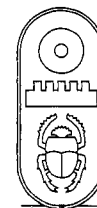
so-called inert matter and the living world. Everything, from the tiniest grain of sand to the most remote star, is imbued with the universal flux of Cosmic Consciousness. This is why matter gives birth to life when material and spiritual conditions are met. In his book entitled *Transition From Matter to Life*, Emmy Guittes has made this point perfectly clear. Furthermore Francis Bacon, Emperor of the Order of the Rose-Croix (Rose Cross) in the seventeenth century, emphasized this truth in his essay entitled *Cupid, or An Atom*. Indeed, he states:

This (love) fable points at, and enters, the cradle of nature.

Love seems to be the appetite, or incentive, of primitive matter, or, to speak more distinctly, the natural motion, or moving principle, of the original corpuscles, or atoms, this being the most ancient and only power that made and wrought all things out of matter.

Thus, matter itself is the theatre of the law of love, for it is this law, I repeat, which makes all manifestations of the created world possible, these manifestations having no other purpose than to contribute to the evolution of Cosmic Consciousness upon Earth. In this respect, matter and consciousness in no way constitute two opposite realms. In the Absolute, both are the complementary phases of Universal Life, for without the support of matter, consciousness could not find the impulse needed for its own evolution. On the other hand, without the specific activity of consciousness, matter would have no reason for being. As stated in the ancient writings, in the beginning, matter and consciousness were as one in the Divine Mind, and it is only because evolution cannot escape the law of duality that this oneness, through the utterance of the Divine Word, divided itself into two complementary energies which we have named matter

When Cosmic Consciousness reaches the summum bonum of its evolution, matter and consciousness will fuse once again into a same energy center. The material world as we know it will no longer exist, for it will have been spiritualized, with the meaning that mystics attribute to that word.



and consciousness. But I am convinced that when Cosmic Consciousness reaches the summum bonum of its evolution, *matter* and *consciousness* will fuse once again into a same energy center. The material world as we know it will no longer exist, for it will have been spiritualized, with the meaning that mystics attribute to that word.

Jean Charon makes this point perfectly clear in his book entitled *Spirit, That Unknown*, when he states:

At the end of the contraction period of the universe, there will be no matter left, at least in the shape we now consider this matter, that is, in the shape of a more or less important agglomerate of nuclear particles . . . Electrons will use their spiritual properties which underlie thought, knowledge, love and action, with the intent to ever increase their "negentropy" to become more aware of the universe and better specify the ultimate goal it wishes to embrace.

Indeed, life, such as it manifests on Earth, is none other than the result of a love story, which through time and space, has incited the union of matter with consciousness. Humans are an example of this union, for they are body and soul. This explains why they are constantly subjected to two forms of love: the one inherent in the particles which compose their body; and the other which strengthens the virtues of their soul. This duality of love is responsible for the greatness of the human species, for it gives humanity the power to love the material world and to feel the attraction of spiritual beauty. In this respect, we must never forget that our earthly environment is the mirror which reflects Cosmic Harmony. People cannot experience Illumination if they deny the material universe, for they must learn how to control and to use that universe so as to reflect their understanding of the Divine. Therefore, before seeking to harmonize ourselves with Universal Love, we must begin to raise ourselves to that level of love which we can and must demonstrate towards our Earth and all creatures that live upon it.

Age of Aquarius

While we are on the subject, I feel that it is important to emphasize that as long as the majority of people persist in considering themselves as being entities apart from the other kingdoms of nature, all of humanity will remain thwarted in its evolution and will not cross the threshold of the

collective initiation, which must definitively mark the transition into the Aquarian Age.

Most fortunately, consciences are reacting increasingly against those forms of aggression which compromise the future of our planet. Just take the case of animals. You will agree with me that there have never been so many activities undertaken for the preservation of the animal species. Furthermore, to mention a very current topic, the number of people who oppose vivisection is ever increasing, which brings me much joy. This has come about because the collective unconscious feels the need for putting an end to this disrespect for life, knowing perfectly well that such a condition is necessary in order to prevent the death of a whole civilization. Many years ago, Sri Aurobindo stated that "the suffering that all men experience as conflicts, wars, epidemics and incurable illnesses is mostly the karmic consequence of all the suffering they have inflicted for centuries upon their lesser brothers, that is to say, animals and even plants." Personally, I am convinced that he was essentially right and the day that humanity comes to respect all kingdoms of nature, its collective consciousness will become cleansed and in turn, this purification will bring about a physical and mental regeneration to each human being.

Daily life shows that people have not yet succeeded in loving one another as they should. Most often, their way of loving is purely intellectual or is limited to showing affection only towards a small number of individuals that, most often, does not go beyond the family or the circle consisting of a few friends. It is true that we must first do good around us and express the best in us. However, that is not enough, for the field of action offered to humanity is ever-expanding. This is due to the fact that the destiny of the world depends more and more upon the ability of each nation to integrate itself into the social, political, and economic life of other nations. Therefore, we must devote more interest to the universal problems concerning the general well-being of human collectivity. This can only be accomplished if we each learn to love others, regardless of what they are as individuals. It must be kept in mind however that it is impossible to love everybody for at least two reasons: first, we are not perfect and should not behave as if we were; second, our daily behavior is guided by certain affinities which motivate us to give the best of ourselves, whether it be within our family context or within our professional framework. Therefore, at our

present stage of evolution, it is wrong to pretend to love all beings equally and to do for them all as we would like them to do for us. Even supposing that we had the inner strength to do so, we could not manifest it through deeds, as we are obviously subjected to material contingencies which do not permit it.

Although we are not yet perfect enough to love every human being with the same intensity, we nevertheless have two duties with regard to Universal Love. The first is to love ourselves, for whoever does not love himself cannot love others. Indeed, love being a vibration, it is impossible to communicate it to others if we do not possess it deep within ourselves. To love ourselves, we must accept ourselves as we are, with all the physical and intellectual characteristics which make up our personality. Just being ourselves, we can further evolve and contribute to the happiness of others. At this level, it matters little whether we are plain looking or beautiful, highly educated or not, prominent or anonymous; for it is the inner beauty, the intelligence of the heart, and the feeling of dutiful accomplishment which have always made the greatness of a human being. So our first duty is to love our own self and thereby succeed in loving others. Of course, that does not mean we must live for self alone and attend to our own happiness first. Such a course would make an egoistical being out of each of us, which is in complete contradiction to the goal which, as mystics, we must pursue. This simply means that we must master that which may sometimes inhibit us and prevent us from giving the best we have to offer.

Our second duty is to cultivate tolerance, for although it is a fact that we cannot love everybody, it is imperative to hate no one. If all persons on this planet were content to be neutral towards people they consider their enemies, there would be no more wars. Therefore to love is, above all, not to hate and to entertain no malicious thoughts towards anyone. As it stands today, the world is still a world of differences, but such differences cannot be lessened by combating them with hatred. It is exactly for this reason that all revolutions created by humanity with the goal of destroying ideas by force have failed and wallowed in blood. Likewise, we cannot use violence to repress the natural and legitimate

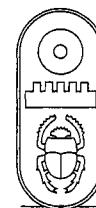
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evolution which of necessity occurs within the collective consciousness of developing nations.

Tolerance

These few remarks lead me to consider a special matter. As I have just explained, it is true that the long-term goal of any human being is to express Universal Love in his daily behavior. It is also true that we do not fight ideas by using the destructive power of hatred. This being so, at our stage of evolution it is not desirable to seek to be loved by everyone, for that would only be possible if we yielded to those thoughts, words, or deeds which are opposed to our integrity or to that of the ideal we are pursuing. In other words, I truly believe that anyone who strives to please everybody is of necessity a hypocrite. Indeed, hypocrisy is one of the most destructive human frailties, for it is always motivated by selfishness or weakness. In this respect, although it is true that the Master Jesus commanded that we love one another, he also added that whoever strives to have only friends lies to himself and moves away from the Kingdom of Heaven. Consequently, we should follow the path of Good and refuse to compromise with the agents of evil, for we cannot serve the Light by encouraging the spread of darkness in any realm whatsoever.

Therefore, our duty is to oppose all attitudes which under often deceitful appearances, jeopardize the true values of life. In this regard, it is the love of truth which must encourage us to reject falsehood; it is the love of knowledge which must impel us to fight ignorance; and it is the love of virtue which must give us the strength to fight vice. From this point of view, love, in its noblest expression, has absolutely nothing to do with sentimentality, for the latter is just a form of



weakness which often favors the interest of the individual over that of the collectivity. But we cannot deny that we live in a world of strife and that the evolution of humanity depends upon the outcome of this strife. Consequently, it is important that all those who are aware of it muster up their courage and wage a merciless war against every form that evil may take upon our Earth. Therefore, our love must work in two directions: listening to the angel that the God of our Hearts has placed within every human being, and silencing the demon that the "Devil" would like to put in its stead.

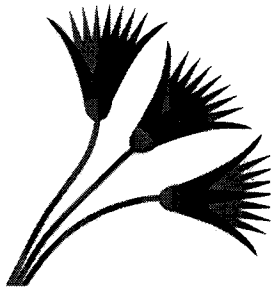
To end this discourse devoted to Universal Love, I would like to share with you the conclusions I have reached in trying to establish the commandments of love as we should demonstrate them in our daily life and at this point in our evolution. If we want to be a servant of Universal Love:

- Let us learn to love ourselves just as we are, though being careful not to make ourselves exclusively the center of our concerns.
- Let us choose neutrality if the day should come that we have to choose between neutrality and hatred, for it is better not to love than to hate.
- Let us not seek to be loved by everyone, for whoever strives to please the majority lies to himself and feeds upon hypocrisy.
- Let us respect the freedom of others, but oppose all who use it to enslave the bodies and minds of others.
- Let us respect all forms of life, whether they be plant or animal, since Life is an expression of Universal Love.
- Let tolerance guide our thoughts, words, and deeds, but never be used as a pretext to condone a weakness which would go against our ideals.
- Let us impart to others only what they are capable of understanding, for if our disclosures are not guarded, our brethren can become formidable enemies.
- Let us strive daily to do for others that which we would like them to do for us, and let us accept that they do for us what we have not known how to do for them.
- Let us be sincere and loyal in friendship, and never forget a kindness done to us.

May the God of our Hearts help us to apply each of these commandments and, at the time of our transition, may we ascend towards the Cosmic with the absolute assurance that we have loved to the extent of our understanding of the Law of Love.

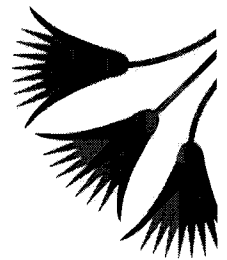
So Mote It Be!

△



*To separate from things of time and to connect self
with things of eternity is highest wisdom.*

—Caliph Ali ibn-abu-Talib, 600?-661



In Memoriam

Lamar Kilgore, F.R.C.

On Thursday, September 2, 1999, Frater Lamar Kilgore, former AMORC Grand Secretary/Treasurer, passed through transition and experienced the Great Initiation. A Rosicrucian for most of his life, Frater Kilgore served AMORC as Director of Printing from 1977 to 1982, and subsequently was elected to the position of Grand Secretary/Treasurer, in which capacity he served until his retirement in October 1987. He was also a member of the RCUI faculty. Through his work for the Order, Frater Kilgore was known to Rosicrucians throughout the world.

Maximilian Neff F.R.C.

Elected Grand Master of the Grand Lodge
of the German Language Jurisdiction
AMORC



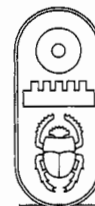
Frater Maximilian Neff was born in 1949 in Germany. He joined the Rosicrucian Order, AMORC, in 1976 and began working at the German Grand Lodge in 1981.

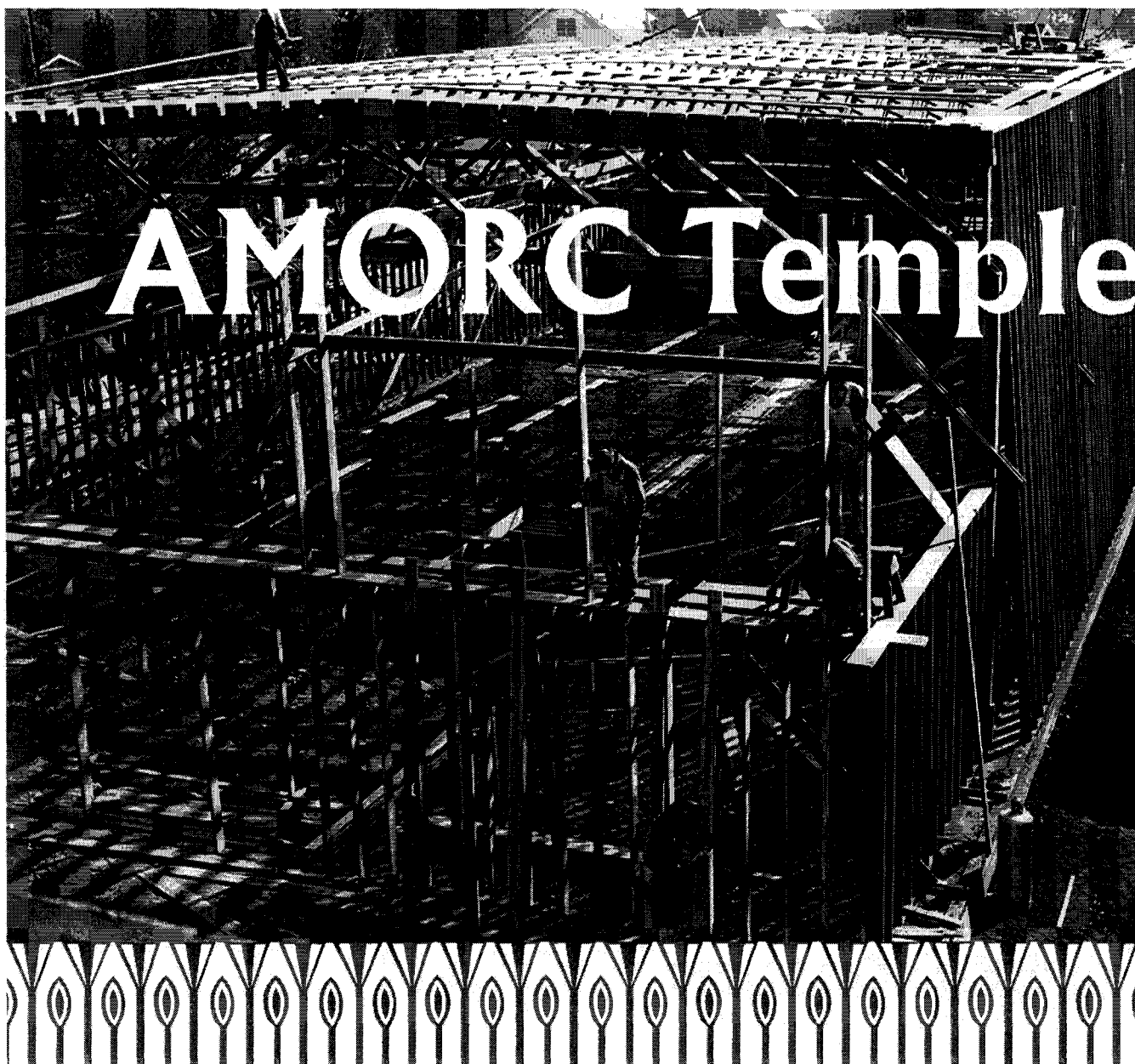
Ever since childhood, Frater Neff was eager to discover life's true values. As he grew older, he tried to find out the reasons behind nature and human behavior. The traditional religion in which he was brought up did not answer all his questions, and therefore, at a very young age, he began to show a great interest in philosophy. His teachers suggested that he pursue a course in academic studies, while his parents wanted him to seek a business career. Frater Neff tried to reconcile his attraction toward the discovery of the mystery of Being and humanity with a concrete profession by entering the world of gastronomy. This profession enabled him to make many rewarding contacts. Attracted to travel and exploring the world, he later chose to become an impresario for musical groups, which made it possible for him to travel and discover different cultures, religions, and philosophies previously unknown to him. It was then that the German Grand Master asked him

to work at the Grand Lodge in Baden-Baden—a position which Frater Neff accepted without hesitation for it corresponded to what he was truly looking for.

In 1992 Frater Neff was appointed General Administrator. Then, at the request of Emperor Christian Bernard to the German Grand Lodge, Frater Neff concentrated his efforts towards establishing an AMORC Administration in Czechoslovakia, before that country split into the Czech and Slovak Republics. In conjunction with this work, he also laid the foundation for the Traditional Martinist Order and the Junior Order of Torchbearers within the German Language Jurisdiction. Throughout the years Frater Neff has been most active in Rosicrucian activities—participating in seminars, conventions, and conclaves, which have brought him into closer contact with all fratres and sorores.

Frater Neff was elected to the office of Grand Master during the recent Supreme Board meeting held in France on April 12, 1999. His installation by the Emperor will take place in Baden-Baden on October 2, 1999.





July 17, 1999, marked the 50th Anniversary of the AMORC Grand Temple in Rosicrucian Park, San Jose, California. Erected in 1949, the temple served as the Supreme Temple of the Rosicrucian Order, AMORC, for approximately forty years, and now serves as the Grand Temple for the Grand Lodge of the English Language Jurisdiction for the Americas. Almost from Rosicrucian Park's inception in 1927, there was an AMORC temple in Rosicrucian Park. The first temple was built above the original Administration Building in 1928. However, by the late 1940s AMORC's membership had outgrown this small temple, and the present structure was in the planning stages. World War II and scarcity of materials and funds delayed the project, but in 1948 construction began.

When the new temple was completed in the summer of 1949, an elaborate mystical dedication ceremony took

place in the main lodge room of the temple. This article, excerpted from the original article "Our New Supreme Temple" by then-Imperator Ralph M. Lewis (published in the October 1949 issue of the Rosicrucian Digest) tells the story of the temple and describes the temple's inspiring dedication ceremony.

Rosicrucian Temples or lodge rooms are in Egyptian architectural design for the sole purpose of commemorating the traditional origin of the Rosicrucian Order in the mystery schools of ancient Egypt. In such lodge temples, reminiscent of a past civilization, Rosicrucians study the most recent disclosures and revelations, both philosophical and scientific, of natural and cosmic laws. The architectural design of Rosicrucian temples and lodge rooms is also symbolic of the continuous search for Light by humans down through the centuries. —Editor

The Construction: In this late 1948 photo, construction progresses forward on the new temple.

OBSERVES 50TH ANNIVERSARY



The Groundbreaking: On August 20, 1948, Imperator Ralph M. Lewis turned the first shovelful of soil on the site of the new temple, while other officers of the Supreme and Grand Lodges witnessed the event.

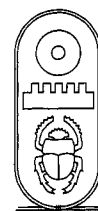
WHEN the first Supreme Temple was erected in San Jose in the year 1928, for economic reasons it was located above the first unit of the Administration Building. It was not within the means of the Order at that time to purchase separate property on which to erect a temple. Consequently, the temple was even then limited in its proportions. Some changes in customary facilities had to be made. One of the antechambers, which tradition calls for, had to be sacrificed. With the growth of the membership and the ever-increasing number of candidates for initiation, the need of this chamber and of other ancillary rooms became quite pressing.

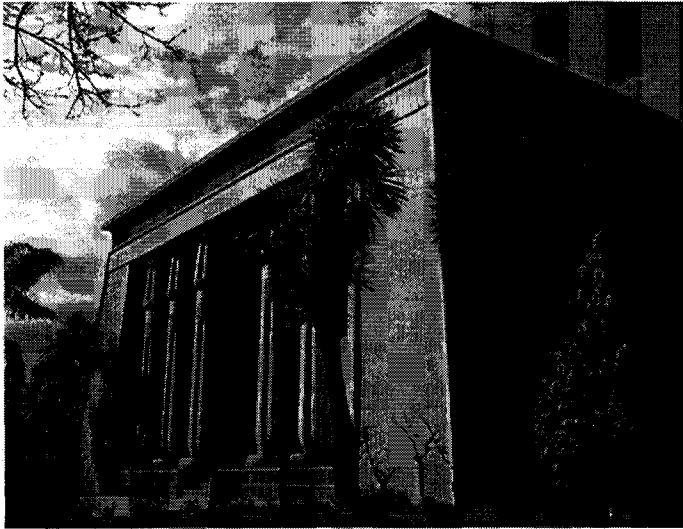
The late Imperator, Dr. H. Spencer Lewis, had foreseen the need of a larger Supreme Temple before his transition on August 2, 1939. He desired to design and direct the construction of such a building, as he had done formerly, at such a time as the financial status of the Order would make it possible. With the uprise in general conditions, the Board of Directors of the Supreme Grand Lodge, being conscious of the need of a new Supreme Temple and of Dr. H. Spencer Lewis' wishes in this regard, decided in favor of such a plan.

A new Supreme Temple, it was realized, must incorporate the traditional design—that is, Egyptian architecture and the symbolic arrangement of the lodge rooms—and at the same time meet

present demands for larger accommodations and greater comfort. After many preliminary sketches, a request was made of Mr. Earle C. Lewis, architect, to execute the final structural and architectural drawings for such a temple. He was likewise requested to prepare and design all necessary interior fixtures, such as lighting, furniture, and so forth, and to supervise colors and the like.

In the interim, the means of financing such a project had to be considered. World War II had not yet ended. The price of building materials was inflated, as well as the cost of labor. Government restrictions made it impossible to begin actual construction. It was, however, thought to be the propitious time to accumulate funds for the eventual building. A special booklet, unique and attractive in design and presenting the plan for the new Supreme Temple, was disseminated to the whole membership of the Rosicrucian jurisdiction in the year 1945. The booklet solicited contributions from the members for this important edifice. It likewise promised that everyone so contributing would receive a certificate acknowledging his or her generosity. Further, each contributor was given a coupon to sign and return to the Supreme Grand Lodge. Assurance was given that such coupons would be deposited beneath a bronze plaque on the occasion of the dedication of the Supreme





The new Supreme Temple was dedicated on July 17, 1949. Construction was made possible through the generous contributions of members throughout the jurisdiction.

Temple and that these coupons would remain there in perpetuity.

Construction

The actual construction was delayed for three years, waiting for improvement in building materials and the possible substantial lowering of costs. Finally, the Supreme Council of AMORC authorized the letting of contracts. Messrs. B. and C. Toney were awarded the general contract on a cost basis with a nominal profit to the builders. The air-conditioning and heating contract was awarded to the Harry M. Barnes Company.

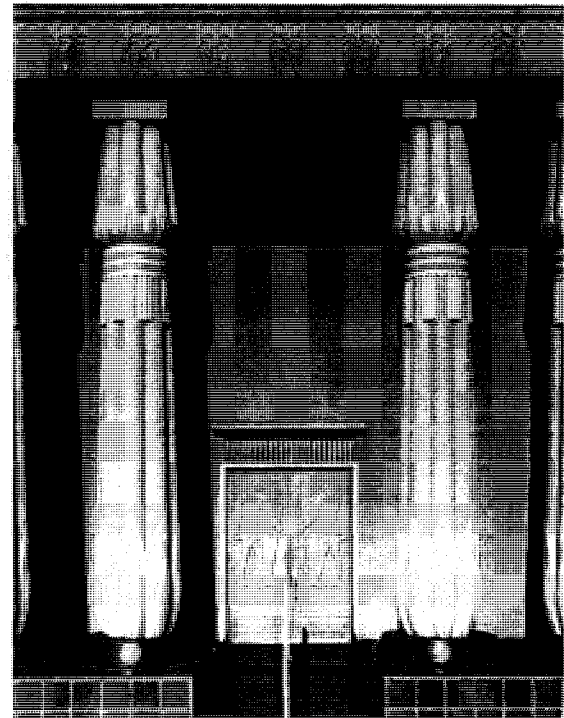
On August 20, 1948, the Emperor turned the first shovel full of soil on the site of the new temple, while other officers of the Supreme and Grand Lodges witnessed the event.

The temple building is two-storied, is 180 feet in length and 55 feet in width. Its design is after two of the ancient temples of Egypt. The exterior is a reproduction of the Temple of Dendera, in which one of the great mystery schools of antiquity was established. The interior is a reproduction of the processional temple of Medinet Habu, having a central court open to the sky and roofed colonnades flanking two sides. The columns of the inner temple are of the Papyrus-reed type with lotus bud capitals.

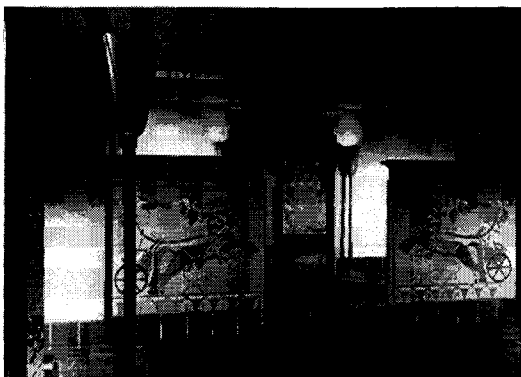
The walls of the temple are ornamented, as in antiquity, with exquisite murals in several colors

designed after those in the *Book of the Dead* and depicting as well authentic scenes of the life, customs, and mythology of ancient Egypt. Mrs. Diana Bovée Salyer, former staff artist of the Los Angeles County Museum, and a member of the Rosicrucian Order, was selected to direct the staff of artists in this project. For weeks preceding actual construction, she consulted with Mr. Earle Lewis, and then she and her staff worked on the scaling of the original designs to the proper proportions in preparation for the final ornamentation of the temple.

The first floor of the temple building, in addition to the large lodge room, which is 90 feet in length and completely tiled throughout, contains the ancillary or initiation rooms and a spacious lounge with soft lighting. On the second floor is a large social room, classroom, the Martinist Temple, and a fully-equipped kitchen. Being windowless, the building is air-conditioned throughout.



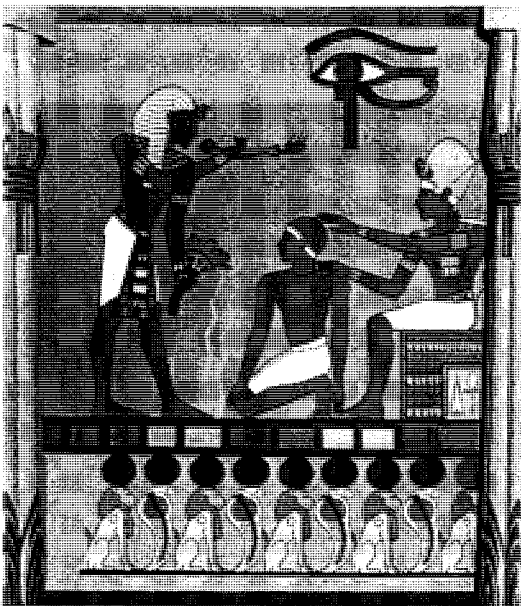
Massive columns flank the temple's copper doors, which feature two Egyptian-style copper guardian figures—The Guardians of the North and South. Recently, member-volunteers from Ralph M. Lewis Lodge, which meets in the temple, worked together to remove fifty years of tarnish from the copper doors. After many hours of painstaking hand-polishing and careful cleaning, the doors gleamed anew in the warm California sun.



This photo shows a portion of the temple's huge lounge, looking toward the foyer. Note the lotus-style temple lamps, which are one of the temple's unique features. The square column with lotus-leaf stalks in the left foreground is a copy of the original from the Karnak Temple in Egypt. The chariot paintings on the two half-walls are from a tomb decoration. The foyer's walls are lined with five panels of scenes in a myriad of colors depicting the arts and crafts of ancient Egypt. These are accurate reproductions of scenes in the tombs of Egyptian nobles.

Dedication

Actual ground clearing for the new temple began August 24, 1948. Nearly eleven months later, on Sunday, July 17, 1949, at eleven o'clock, a.m., Pacific standard time, the new Supreme Temple was dedicated. On that occasion even nature displayed her most favorable mood, for the day was brilliant but not excessively warm.



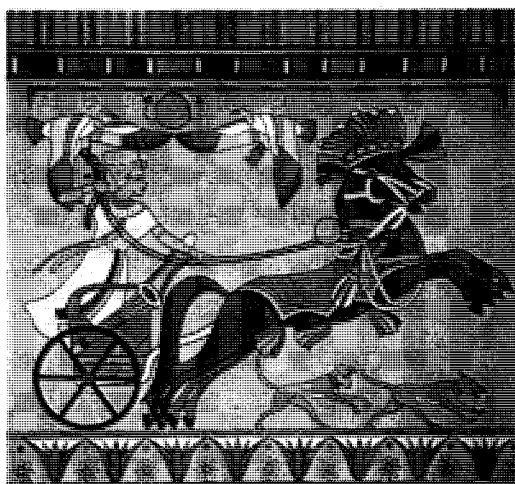
One of the exquisite murals in many colors which adorn the walls of the inner temple or lodge proper. Reproduced by Los Angeles artist Soror Diana Bovée Salyer, this mural depicts the conferring of authority and the transmitting of curative powers.

Members from within a radius of one hundred miles had been invited. So that all might experience a convocation in the new temple on Dedication Day, arrangements were made for the conducting of three convocations. The, first, in the morning, was a dedicatory one. The other two were usual temple convocations with brief and appropriate addresses by a presiding master.

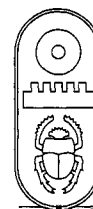
When the members entered the temple for the dedication, it was dark, except for the murals on the north and south walls. The Shekinah was dark, as was also the East. Further, the Shekinah was bare of all the usual ritualistic accouterments. The guardians instructed members to make no salutation to the East before being seated. There was, in fact, no sacred lodge as yet established.

The Emperor, who presided, gave the dedication address and directed the ritual. He told of the transition of the previous temple, but stated that its sacred elements were to be immortalized, to have a new birth in this, the *new* Supreme Temple. He then stated that the processional, which was about to begin, was traditional and was patterned after the ones described in the *Corpus Hermeticus* and in the records of the Rosicrucian archives as well.

At the Emperor's signal, the processional of officers, numbering over fifty, entered in full and colorful regalia, led by torchbearers carrying lighted torches. The whole company of officers was chanting "Ad Rosam per Crucem" as it entered. Slowly they proceeded down the north and south



Close-up of chariot painting in temple's lounge.



sides of the temple, the two lines walking abreast of each other. In accordance with the cosmological theme—that is, the ontological conception of the universe—each of the four primal elements—fire, air, water, and earth—were consecrated and their esoteric meaning explained.

Sacred Waters of Three Rivers

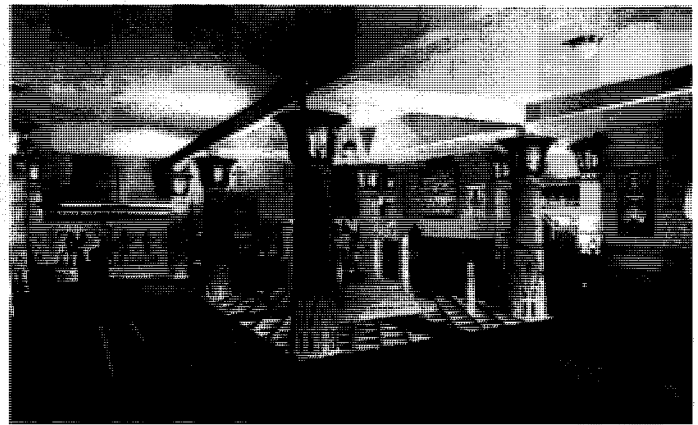
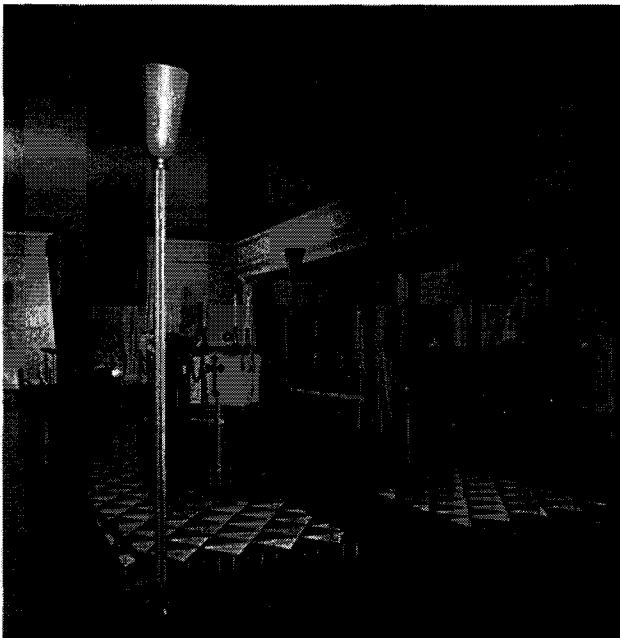
For the occasion sacred waters from the Nile, Ganges, and Indus rivers were brought from those remote places to be used in the proper consecration of the temple. The symbolism of the stations or the orientation of the temple was explained by each of the officers assigned to such stations.

The Colombes in their ritualistic white robes, emblematic of their office, entered in a processional to the Shekinah. Several of their number ascended separately to the Shekinah platform and then placed on the altar a sacred accouterment which had been removed from the former temple, such as the candlesticks and the golden orb. This depicted the continuation, the immortality of the spirit and soul of the old temple. The remaining Colombes, individually, placed rose petals in the golden orb on the Shekinah to depict the intangible elements, those things not made of wood, stone, or any other substance, which

make up the soul of the Supreme Temple. As these were deposited, the Chaplain explained the nature of each of these elements as, for example, sincerity, loyalty, compassion, and so forth.

The final act was the consecration of the temple by invoking the Divine Mind at the fifth point of the lodge, namely, the Shekinah. The Emperor, followed by the Supreme Colombe, approached the Shekinah. Ascending to the altar, he requested all to aid in hallowing the premises by a concentration of their spiritual selves, a projection of their higher selves, to the Shekinah as a focal point. To assist in making the Shekinah the focus for their thoughts, he directed that the Supreme Colombe light a single taper upon the altar. The Emperor then commented that it was most appropriate that the invocation or blessing upon this occasion—that is, the calling forth of the cosmic power—be by the late Emperor, Dr. H. Spencer Lewis. A recording of Dr. Lewis' voice, which had been made years before, giving the invocation, was then reproduced. Following the invocation and while the lighted taper was on the altar, with the members directing their thoughts in that direction, from out of the seeming space of the temple came the soft strains of *Ah, Sweet Mystery of Life*.

Upon returning to the East from the Shekinah the Emperor called upon the Supreme Secretary, Frater Cecil A. Poole, to address the



(above) The original Supreme Temple: Built on the second floor of the original Administration Building, this temple served members for over twenty years.

(left) The Shekinah: To Rosicrucians this is the fifth point in the temple or lodge. It is venerated because of its traditional and mystical importance. In all ritualistic convocations the altar depicts Divine Omnipotence.

assembly. Frater Poole acknowledged the contributions of the fratres and sorores throughout the world. To comply with the promise of the Order, he then requested the Grand Secretary, Harvey Miles, and the Grand Treasurer, James R. Whitcomb, to bring to the Shekinah the old chest of the late Emperor, Dr. H. Spencer Lewis, with its symbolic designs, in which were all the coupons signed by donors. These coupons were ceremoniously deposited in the platform of the Shekinah. They were sealed within it for posterity by the adjusting of a bronze plate atop the aperture. This plate carries a memorial tribute to the fratres and sorores for their kind aid.

The Supreme Secretary then invited the Grand Master, Frater Rodman R. Clayson, to the East to address the assembly. Frater Clayson acknowledged the many kind services of fratres and sorores who had assisted in the final preparation of the temple by the giving of their skills and labor. Most of these members served without remuneration and those who were on the staff served beyond the hours for which they were compensated. Frater Clayson likewise paid tribute to Mr. Earle C. Lewis for his architectural designs and to the staff artist, Mrs. Diana Bovée Salyer, and her assistants, and also to Frater Alfred Williams for his mechanical supervision and for his meeting and solving the many complex problems in connection with the construction. He acknowledged the fact that the contractors, Messrs. B. and C. Toney, took more than a contractual interest in the project. He also expressed appreciation for the technical help given by Frater James R. Whitcomb and for the designing of the public-address-and-music system by Frater Erwin Watermeyer. Particular mention was made of the magnificent sculpturing of two figures which were placed in niches in the lounge. These were executed by Frater E. Albert Silva of Hollywood, California, and are copies of original Egyptian pieces. One of these is an Egyptian Kheri Heb or high priest in an attitude of supplication and the other is a figure of the hawk, symbolic of Horus.

The Emperor closed the convocation, as the East, which has a diorama depicting a vista of the Nile and the golden cliffs of the west bank, showed the sun gradually changing to a moonlight scene with vivid and impressive realism. In solemn procession, the officers

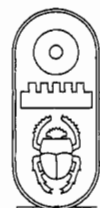


The Colombe: Photo taken in the original Supreme Temple.

retired at the sound of the great gong being struck twice, and the dedication was finished. It was now an event in history.

The previous Supreme Temple has gone through a complete transition. Half of its former area has been converted into an art gallery for itinerant exhibits of renowned artists, in line with the Order's cultural contribution to the community of San Jose. The other portion of the temple is reserved for administrative use. There is nothing which remains to recall the temple's former glory, for that which brought happiness and inspiration to members, its atmosphere and personality, are all reborn in the new Supreme Temple. The former temple, had it remained as it was, would have been placed in a secondary status, which would have dimmed the dignity of its once sublime place in the consciousness of all members who had previously entered its portals.

△



Since thousands of our readers have not read many of the earlier articles of Dr. H. Spencer Lewis, first Imperator (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.



Tuning Health with the Cosmic

by H. Spencer Lewis, Ph.D., F.R.C.

THE ANCIENTS knew about the effects of music upon the human system. Some centuries ago it was believed that the ancients considered the entire effect of music to be mental or emotional, but many recent scientific discoveries have revealed that they really understood the psychic or spiritual effects of music as well as the emotional. For this reason, music in various forms was introduced in the religious and spiritual rituals of nearly all of the ancient cults.

From analyzing the psychological effects of music, the investigations led into the study of physiological effects, and here a new world of possibilities was found. It became evident, then, to the investigators that the mystics of old had utilized sound, especially its relationship to rhythm, as a means for not only affecting the human emotions but also the health and the harmony of the body generally.

It may be necessary here to state just briefly that music, as we understand it today, is a combi-

nation of sound and rhythm. By sound I mean all of the various sounds which the human ear can hear or interpret normally. There are many sounds in the universe which the average ear cannot hear, but which the developed ear can hear. Sounds may be produced by nature, or by humans accidentally or deliberately. Every sound has a definite place in the keyboard of sound, and we may say theoretically that the keyboard of all the sounds in the universe would be like a piano keyboard that could reach through hundreds of octaves. Many of these octaves would produce sounds that the ear would not hear because their pitch would be too high or too low.

Sounds normally heard, however, can be placed within a keyboard that is not much larger than the standard piano keyboard. The whirl of a revolving wheel on a piece of machinery, the blowing of the wind, the howling of air currents around a house or through a tree, the patter of rain on the roof, the sliding of coal down a metal

chute, the beating of horses' hoofs upon the ground, the chirping of birds, the falling of water over the rocks into a pool, the words of the human voice, the tom-tom of a tribal ceremony, and every other sound that the ear can hear is connected with one of the notes of the universal keyboard.

Musicians knew this many years ago and in all of the great masterpieces of music we have either an actual imitation of nature's sounds or such a symbolical resemblance to them that the idea of the representation is set up in our consciousness even though an actual imitation of the sound is not attempted.

Music, the Emotions, and Health

Human emotions have a very definite relationship with the health of the human body. The psychic or psychological side of humans is so closely related to the normal function of the organs of the human body and to the normal activity of the spinal and the sympathetic nervous systems that anything disturbing the harmony or equilibrium of the nerve energy and emotional activities of the body is sure to disturb the harmony of health and to produce either disease or discomfort.

The spinal nervous system and the sympathetic nervous system are two separate channels for the expression of the vital energy in the human body and for the distribution of that energy into every part of the body. Anything that disturbs the proper flow and activity of the nerve energy is sure to produce not only a nervous effect but also a physical and chemical effect in the human body.

Throughout our bodies there are distributed the main nerve centers, known as ganglia, and a number of larger centers sometimes referred to as the psychic centers of the human body, or the emotional centers. The solar plexus is but one of twelve such centers that control the emotional reactions which set up certain definite effects in the nerves and physical functionings of the human body either for good or evil.

Musicians, who have studied the subject, and especially those scientists who have gone very deeply into the analysis of the principles

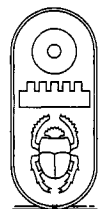
involved, have found that these twelve psychological centers of emotionalism are so connected with the ganglia of the sympathetic nervous system and with the nerve centers of the spinal nervous system that there is a harmonious relationship between them such as exists between the various notes of the musical scale.

Music and Psychic Centers

The twelve large psychic centers are especially sympathetic to twelve definite sounds of the musical scale. With each human being these musical notes are different. In other words, the solar plexus may be attuned with the note of C in one person and the note of E in another. Another one of the psychic centers in the left side of the head may be attuned with the musical note F in one person and with F-sharp in another. As persons grow older or healthier or more developed in their intellectual and psychic senses, the pitch of these notes to which the psychic centers are attuned may be raised; and with persons who are deteriorating in physical strength through disease or through the violation of natural laws, the pitch may become greatly lowered.

The attunement of these psychic centers with the musical notes is such that when the proper note is played on a piano, violin, or any other instrument, or actually sung by the human voice, the psychic centers respond to the note by vibrating in harmonic attunement with it. For instance, if a person's solar plexus is in attunement with the musical note E-natural, of the first octave above middle C, then whenever that note is played or sung in the presence of that person, there will be a mild stimulation of the vibrations of nerve energy acting through the solar plexus. This stimulation will cause the center and its connecting nerves to function more freely, more nearly perfectly, and with a tonic effect upon all those parts of the body connected with that center.

On the other hand, any note that is discordant with the note of E or out of harmony with it, and especially one which is removed a musical fifth from it, will cause the solar plexus to become disturbed by such vibrations of sound. It will cause the nerve energy connected with that center to become disturbed in its harmonic or rhythmic functioning. A sense of illness, depression, slight pain, or nervous strain will be felt. This



condition may leave an impression upon certain parts of the body lasting for several hours or days.

As stated above, all music consists of sounds regulated by the laws of rhythm. Tapping with one's finger on a drum in a regular beat, like the ticking of a clock, does not constitute a form of music except in a very fundamental sense, but the moment you break up the beating into one beat with a pause, then follow it by two, you have the elements of rhythm; the striking of the drum begins to imitate the fundamental use of the tom-tom in Oriental music. Additional varieties in the rhythm will produce various effects which are essential to all forms of music.

The moment you begin to vary the pitch of the sound and change from one note to another you enter into the second law of music which deals with melody. Thus by varying the pitch of sound, or the time of it, you have sound plus melody, plus rhythm, and all music is composed of these three elements.

By varying the pitch of the sounds, you cause the sounds to affect different nerve centers. Producing only one sound continuously would affect only one of the nerve centers. By changing the pitch from one sound to another, you include many or all of the nerve centers. By changing the rhythm you also produce a variation in effect, because you cause either a harmonious effect upon the natural rhythm of the nerve energy or a disturbing rhythm.

Nerve Energy

It must be remembered that the nerve energy in the human body is not a continuous stream but a pulsating stream. The electric energy in the wires of our homes, which supplies us with the so-called alternating current, flows at a rhythm of sixty pulsations a second, usually, producing what is technically called a sixty-cycles current. The present-day electric clocks keep good time because the sixty pulsations a second move the hands once per second. If another energy were to flow along the electric wires at the rate of seventy-two pulsations per second, it would upset the rhythm of the original pulsations and cause the electric clock to go wrong; it would disturb the effect of the light and of any other machinery or device connected with the wiring.

Through the human body the nerve energy pulsates at different rates in order to affect different parts of the body and to cause various organs to act and respond and do their work. Any disturbance of the nerve energy is sure to produce a disturbance of some physical functioning in some part of the body, resulting in temporary illness or the beginning of some disease. Anything that will stimulate the nerve energy in its pulsations will produce a greater amount of vitality and energy in some part of the body, either for the good of the health or to its detriment, according to where and how the effect is produced.

A note that is harmonious to a nerve center strengthens the nerve energy, stimulates and invigorates it, causing it to function more completely and more beneficially. Anything that causes the nerve center to feel a shock of inharmony or an impulse of inharmonic vibrations will cause aches or pains or cause the breaking down of some blood cells or cells of other tissues. When such cells break down, the beginning of a disease of some kind is established.

It should be seen from this, therefore, that music can have a very serious or a very beneficial effect upon our nervous system and therefore upon our health. Caruso, the great singer, was known for his ability to sing certain musical notes that would occasionally cause pieces of glass in the room to shatter. Everything that exists has a harmonic relationship to some musical note, and when an inharmonic note is produced, the disturbing vibrations of the inharmonic rhythm or pulsation will cause all of the vibrations in some object to be upset. It will then shatter or crack and break.

Many musicians have produced upon the violin or cello or upon the flute or clarinet musical notes that have caused articles in a room to sing forth their own note out of sympathy, or give forth another note as a sort of protest against the inrush of inharmonic vibrations. The pipe organ is especially qualified to produce some deep notes that are very disturbing to material things and to the health of the body, or it can produce other notes that are very harmonious.

Beneficial Melodies

The great musicians of the past, who are known as the great masters of music, composed many of their pieces for the purpose of bringing

together as many musical notes as possible which would affect certain centers of the body and produce soothing or enlivening effects.

Sousa, king of march music, learned the secret of writing military music in such manner that the standard rhythm of march music could be augmented by the use of certain notes in certain passages of his compositions which would arouse the nerve energy and produce a tonic effect. It would cause the listeners to be invigorated and stimulated and even overenergized, and thus they were encouraged to march and carry on their tiresome walking in the face of great fatigue and suffering. Other compositions arouse the centers dealing with the emotions and produce emotional effects that are joyful or sad—leading to retrospection, visualization, and other mental conditions.

If these musical laws and principles are utilized in a therapeutic way, they can be made to stimulate a broken-down nervous system, to awaken a sluggish organic action, to quicken certain nerve centers in their functioning, to stimulate the blood, to soothe overactive glands and organs, to lower a feverish temperature, to purify the blood through stimulated nerve energy, and even to quicken the healing processes of diseased tissues.

I have already stated that certain musical notes affect each of us beneficially. It is rather difficult to learn just what those notes are except from noticing that certain pieces of music, played at certain times, do make us feel stronger, happier, more harmonious and vitalized, while others are very depressing in their effects. It has been noticed also that if a person himself sings notes that are beneficial, the effect is greater than when they are played or sung by someone else.

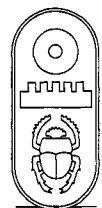
Unconsciously, a great many persons become attracted to certain songs and they find themselves humming or singing them many times a day. Usually, they think it is because they like the tune, or like the melody, or perhaps like the words. The fact is, they have unconsciously noticed that the music is soothing or beneficial to the nervous system, perhaps to the entire system, and for this reason they continuously sing or hum such songs. These songs become almost like theme songs to one's life. Every now and then a new song will supplant one of the old ones, but a careful analysis will show that the new one has many of the same strains or groups of notes that the older one had.

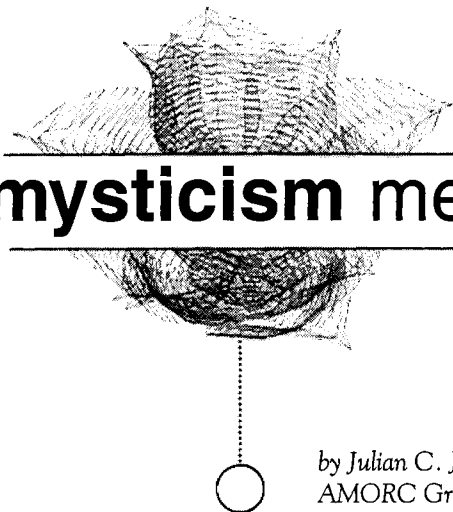
**“Mystics of old utilized sound,
especially its relationship to
rhythm, as a means for not only
affecting the human emotions
but also the health and the
harmony of the body generally.”**

There is no question about the beneficial effect of good music in the home. Naturally, compositions which have been carefully written and inspired in the minds of great masters, and then carefully developed, are the ones which are the most beneficial. If we ourselves cannot properly play the right music for our moods, the best thing is to purchase records which contain music that is helpful. Listen to selections on the radio also, and tune out the undesirable music.

A person who has a collection of eight or ten beneficial phonograph records in the home and who plays these once or twice a week or hears similar pieces over the radio is sure to have better health than the person who never allows the effect of music to harmonize his or her being. All of the Cosmic operates in harmony and with vibrations that harmonize in all departments of life. By finding the theme song or any song that contains the proper groups of notes for our own individuality and having it played occasionally, we attune ourselves with the harmonies of the Cosmic and keep our physical well-being balanced and in attunement with nature's creative, curative forces.

No one can tell you what pieces of music are best suited for you except after weeks and months of study, but you can discover this for yourself by playing those pieces which have always appealed to you the most, and analyzing what effects they are really having. Often during such self-analysis and meditation one will notice that a properly selected piece of music will cause the nerves to become stimulated and invigorated and the whole body to feel soothed and strengthened. Also, there will be an emotional or spiritual sense of uplift and contentment with life. Such pieces should be prized as ones containing the keynote for your life, while those pieces which seem to have an opposite effect should be discarded. Δ





where mysticism meets science

by Julian C. Johnson, F.R.C.
AMORC Grand Councilor, North Atlantic Region

Upcoming Convention to Highlight Common Ground between Mysticism and Science

THE 1999 North Atlantic/New England Regional Convention to be held October 28-31, 1999, at the Rye Town Hilton just north of New York City will bring together leading Rosicrucian authorities and scientists from outside the Order to examine areas where mysticism and science meet. This convention will be open to the public.

The convention will explore how modern science is now beginning to discover what Rosicrucian students and mystics have known for centuries: that mind, body, and material reality are linked, forming an interconnected whole. Recent discoveries are radically altering how scientists view the physical universe. For the Rosicrucian student, laboratory discoveries are confirming Rosicrucian principles and providing new insights into how they work.

Grand Master Kristie E. Knutson commented on the convention's program: "I think this is a wonderful opportunity for Rosicrucians and others to see the ties between the time-tested wisdom in our teachings and modern scientific discoveries. It will help us all to understand better how the physical world, the human body, and consciousness interact to give rise to our experiences and the extent that each of these elements can affect the others."

In keeping with the convention theme—"Where Mysticism Meets Science"—presenters

will include Dr. Robert Jahn and Dr. Brenda Dunne, scientists from Princeton University's PEAR (Princeton Engineering Anomalies Research) center and authors of *Margins of Reality: The Role of Consciousness in the Physical World*. Drs. Jahn and Dunne will report on their work, demonstrating the ability of consciousness to affect external systems across time and space as well as give an overview of current scientific thinking in this area. They will also present the results of studies on the effects of rituals performed in Egyptian temples, including the King's Chamber in the Great Pyramid. Using portable measuring devices at the convention, attendees will participate in experiments like those conducted in the PEAR labs.

Mr. Alex Thomas, a doctoral candidate at the University of Western Ontario, Director of Research and Operations for FRALEX Therapeutics Inc., and Assistant Director of Bio-ElectroMagnetics Western at the Lawson Research Institute, will report on the special electromagnetic properties of what are often referred to as "sacred sites" and the effects of such electromagnetic fields on consciousness. Mr. Thomas' presentation will encompass a range of phenomena reported at these locations, including religious visions and alien abduction experiences. He will also describe how he and his colleague, Dr. Michael Persinger of Laurentian University in Ontario, have duplicated such experiences in their laboratory, and developed this technology

for therapeutic use. Reports on their work have previously been featured on The Discovery Channel, Nova, and A&E.

Dr. Lonnie Edwards, popular Rosicrucian lecturer, physician, and English Grand Lodge Board Member, will represent the Grand Lodge at the convention. Dr. Edwards will present recent scientific discoveries documenting the mind-body link described in the Rosicrucian studies. Formerly Chicago Health Commissioner, Dr. Edwards will speak on how the mind's effect on the body is at the heart of medical advances in the understanding of the body's immune system, including how emotional stress can lead to increased vulnerability to illness and disease. He will also present current research on the "placebo effect," demonstrating the mind's ability to restore health to the body.


Another presenter will be Dr. Robert Waggener, a longtime member of the Order, RCUI instructor, and professor at the University of Texas. Dr. Waggener, who holds a Ph.D. in Biophysics, will speak on the relationship between mysticism, science, and metaphysics. His presentation will include findings on the "observ-

er-result" phenomenon which shows a critical link between consciousness and measurable properties of the physical world.

The convention will also include a presentation by Dr. Edward Brame, a research chemist who specializes in analytic spectroscopy. He will describe his work on the molecular changes brought about through the Rosicrucian practice of "magnetizing" water.

In addition to the scientific presentations on aspects of the Rosicrucian teachings, there will be a presentation on Rosicrucian vowel intonations and their associated colors, talks on other mystical subjects, a performance of harmonic overtone singing, and mystical convocations.

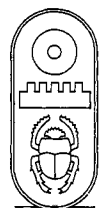
In making plans to attend, please note that the first day of the convention—Thursday, October 28—will be devoted to the work of the Traditional Martinist Order. For more information, contact Mr. Steve Thomson, Convention Chair, at (201) 865-5304. Hotel reservations at the Rye Town Hilton can be made directly by calling (914) 939-6300 (ask for the Rosicrucian Convention Rate). △



**ROSICRUCIAN
ORDER.**

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.



A MILLENNIAL CHALLENGE FOR HUMANITY

*As our technology and prosperity
advance full speed ahead, will
other species on Earth benefit
from our progress?*

by Sven Johansson, Grand Master
English Grand Lodge for Europe and Africa

AS THE FINAL YEAR of this century, and indeed this millennium, comes to a close, some of us will no doubt consciously or involuntarily pause and reflect upon the dramatic changes that both the twentieth century and the millennium have brought. To be sure, there has been untold suffering, of which probably every one of us has been affected to some extent or another, either in this incarnation or during several previous incarnations during the past millennium. But, there have been blessings in abundance too, and we live today with the convenience and leisure which only modern technology has been able to provide. More leisure time has given us more time to think and ponder over issues that would never even cross our minds were we more hard pressed by the need to fight for survival. And this in turn has brought out the very best in humanity.

Yet, it still does take a bit of imagination to see through the polluted face of "technological progress" and realize that despite the heavy price in terms of loss of nature that we have had to live with for centuries already, this technological progress has been worth it, for today we have greater *potential* for happiness and fulfillment

than ever before—even though this applies almost exclusively to human life alone. Not many other life forms on our planet have fared anything near as well as the human species, and this is without a doubt, because of the phenomenal success of humanity. So far, we have reached only the *potential* for happiness and fulfillment, but not the *reality*. Our technological advancement has, regrettably, far outstripped our ability to empathize with, and care for other forms of life on our planet, and if we are not careful, we will one day be alone with only our pets and nothing much more left of the natural world. The loss of natural environment proceeds apace at an alarming rate, and many species of animals, insects, fish, and fowl are becoming extinct every day.

Loss of Diversity in Nature

This loss of diversity in nature is by far the most alarming. What took hundreds of millions of years to create, is being destroyed by humanity literally in the blink of an eye when measured against the age of the world. One can only hope and pray that humanity as a whole will soon

come to its senses, stabilize its population growth, and take a far more responsible approach to the management of its scarce resources before it is too late. Because of our technological and intellectual superiority, we are without doubt, under an obligation to care for and protect all other species of life—and that no doubt includes all life forms on this planet. They should never simply be areas of economic exploitation for short-term human benefit. But that, unfortunately, is still the case in so many parts of the world today—despite the clear warning signs that have been given to us that the ecosystem upon which we depend for our very survival is under great stress.

Here we are, on the verge of a new millennium, facing an alarming loss of biodiversity, and at the same time, squabbling and fighting wars over what little remains. This loss has, of course, been taking place slowly for many millennia, indeed for as long as humanity has had the technological edge over all other living things on earth, and that must have been for several tens of thousands of years already. Yet, only in the past fifty years or so, can we honestly say that this loss has become a threat to the human species itself. Only in relatively recent times have we come to realize that we are systematically killing the very planet on which our survival depends. How passionately one wishes that humanity would wake up, turn around, see what it is doing, find itself, and take full responsibility for its actions. Only then would it take greater care for its fate, and ultimately the fate of all life on earth.

"Look at our brokenness. We know that in all Creation only the human family has strayed from the Sacred Way. We know that we are the ones who are divided, and we are the ones who must come back together to walk in the Sacred Way. Grandfather, Sacred One, teach us love, compassion, honor, that we may heal the earth, and heal each other." These words, from an Ojibway Native American prayer, are as relevant to us today as they were in the past. If humanity does not find in its collective heart a deep, indeed profound and passionate love for all life, not just human life, we will eventually suffer the same fate as the dinosaurs.

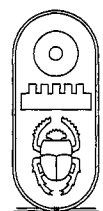
Not only do scientists, botanists, and biologists constantly report on the destruction of our ecosystem on the basis of highly accurate measuring tools, we can also witness the loss to the

world ourselves from one decade to the next simply through observing the rapid growth of the cities we live in. Those of us who were brought up in small villages now see towns, and whereas it may have taken an hour or more to get to the heart of the nearest "big city," many of those villages are now part of the big city. The degradation of life is all the more evident in parts of the third world, where abject poverty has become the norm rather than the exception, and this is not normal, this is not the way it used to be. Peasant communities the world over which existed on subsistence farming and herding for centuries, are being increasingly drawn into the type of urban sprawl that many of us have come to accept as being "normal." The challenge facing humanity now affects our very survival. With nuclear weapons easily within reach of many new emerging military powers, the need for restraint and an understanding of our true place in the broader scheme of things in the universe is paramount. We approach the new millennium with these challenges, and for some, with great trepidation.

A New World Emerging

But, there is a silver lining in this cloud too, and in the long-term, we (or our great, great grandchildren at least) will no doubt live in a world of peace, harmony, and love for life that so many people of good will yearn for today. Personally, I have the most wonderful feeling of optimism for the future. Projecting my creative visualization into the future, I cannot help but see emerging in a slow and evolutionary manner, precisely the sort of world that only the most idealistic of persons can now imagine. I have no doubt that the world is heading for a level of mass spirituality that none of us can even conceive in these pioneering times. The seed has been sown.

We have seen the New Age movement come and go, and in its wake, many spiritually inclined movements have been established. Each one, no doubt, has its purpose and will lead some segment of society a bit closer to self-realization. There is a far more mature outlook on life today than even twenty years ago, and the excitement and enthusiasm for the future is quite palpable. Let us use our creative visualizations to see the world of tomorrow as a stable society of nations, filled with love, respect and admiration for each other and above all, a passionate love of life, not merely human life, but every form of life we know.



Whether we realize it or not, life is still what it always has been, and what it always will be to all beings capable of thought. In all its varied forms, it is sacred. The great hope is that humanity will realize this before it is left alone as the only major species on earth. This may seem far fetched, but for the first time in history, it is now a possibility.

Chief Seattle of the Suquamish and Duwamish tribes of North America had the following to say about the loss of natural habitat in nineteenth century North America: "What is man without the beasts? If all the beasts were gone, men would die from great loneliness of spirit, for whatever happens to the beasts also happens to man. All things are connected. Whatever befalls the earth befalls the children of the earth."

Yes indeed, all things truly are connected and the seeds we sow today will yield the crop we must reap tomorrow. When every person realizes that what is done today, will not only affect our grandchildren but will in fact affect us personally in future incarnations in this world, then we will have arrived in a new society, one based on the principle that we gladly take full responsibility for what we have done, and willingly make amends for the wrongs we have committed. Where the price of our actions or omissions is clear to see, we have a very good incentive to act according to the highest ideals of good that we know. That this day is attainable, there can be no doubt; but how soon it will be attained, this is quite another matter.

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A Special Offer from France!

Soror Edith Piaf CD

World-renowned French Chanteuse and Rosicrucian, Edith Piaf, sings "Suddenly, A Valley . . ." on this special limited-edition CD. Known and adored by millions of fans throughout the world for her inimitable singing style, Soror Piaf sang this special song with her beloved Rosicrucian Order in mind.

As a tribute to Soror Edith Piaf, Alexandria Books and Gifts, in cooperation with *Diffusion Rosicrucienne*, is pleased to offer this inspiring song, "Suddenly, A Valley . . .", which Soror Piaf sang as a Rosicrucian. You will truly enjoy discovering or re-discovering this wonderful song from the heart.



*"You have traveled the world,
Believing you have found nothing,
And suddenly a valley
Reveals itself to you for Peace Profound."*

**PIAF CD (Single) Length: 3.35 minutes
#230789 \$5.95**

Rosicrucian
Digest
No.3
1999

"In the Bonds of the Order"



Applying this Meaningful Rosicrucian Phrase to Our Everyday Lives

by Patricia Smith, S.R.C.

This article is excerpted from a discourse delivered by Soror Smith at a recent Northern California/Northern Nevada Regional RCUI weekend which was hosted by Ralph M. Lewis Lodge in San Jose, California. Soror Smith resides in the Santa Cruz area.

JUST AS A PEBBLE tossed into a pond sends ripples to the water's edge, our thoughts, speech, and behavior affect the environment around us. Thus, we are always contributing to the spiritual and societal conditions in which we live. To students of the Rosicrucian Order this presents an intriguing, adventurous, and enlightening challenge, because for those of us who persevere in the studies, experiments, and experiential knowledge of the Rosicrucian teachings, our path continues to evolve us ever upward. And, hopefully, our ascending path will contribute to the improvement of conditions around us.

In the sixteenth century, mystic Jacob Boehme stated that although we are of an earthly nature, we also have a celestial existence within the terrestrial one. Boehme explained that during our earthly existence both aspects of our being—earthly and celestial—are mixed together, and each is the dwelling of the other. To further clarify, Boehme used the analogy of gold-bearing rock, where the rock is not the gold, but merely its vehicle.

The Master Within is a powerful symbol and a living expression of eternal truth, experi-

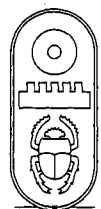
ential power, and a mover of the visualized into the manifested. The Rosicrucian methods of relaxation and self-healing, together with the Order's constant emphasis on the intellectual, ethical, and intuitive knowledge presented in the Rosicrucian monographs, serve to reinforce and educate the self.

To embrace and implement our Order's high ideals is by no means an impractical immaturity. It is a sacred trust, a higher calling, as well as a mature acceptance of truth that inspires a continuing conscious goodness that is realizable in our lives.

Unfortunately, a false sophistication seems to have the edge over open and acclaimed goodness in society. This is why it is most important to listen and heed the voice of the Master Within.

Our Children, Our Future

Rosicrucians parents and grandparents can rely on the promptings from the Master Within on how to most effectively relate to and love their children and grandchildren. Through the promptings of the Master Within parents will



discover how to guide their children in their development, shield them from harm by using the Light, and learn how to teach their children to call upon their own Inner Master to prompt them and guide them on their own path.

Teaching children to use visualization for academic achievement and self-improvement and to connect them in spiritual bonds that portray their shining faces in centering truth can show that virtue is its own reward.

The Great Work of the Order

If, as leaders within our own families, we can point the way for our youth to self-direct and consciously shape their futures, then an enormous portion of the Great Work of the Order is in process.

The awareness of Cosmic Life flowing through our children makes it our sacred task to prepare them, through our own example, for their sojourn through this life. Thoughtful communication and the clarification of our expectations—peacefully, and without condemnation—can go a long way in forming a Rosicrucian image in the child's mind. Carefully choosing our words and understanding the mighty power of the tone of our voice, will make a strong impact on the consciousness of others and influence their decisions.

Example, interaction, and spiritual, as well as temporal, service in whatever capacity to which we are led—these are what cause us to know the value of our life. The nourishment of ritual and study reinforces us and equips us to do the work. Knowledge of how it feels to trust the Master Within and the heartfelt gratitude when a petition is granted is surely the sustenance we need to continue our endeavors.

Divine Consciousness at Work in Our Lives

Divine Consciousness is essential to our fullest advancement as Rosicrucians. What is Divine Consciousness? How may we attain it? How do we recognize it in others?

There are several ways in which we can answer these questions. For example, when the

Master Within prompts us in a particular direction and we know without a doubt that this is the way we should go, this, then is one aspect of Divine Consciousness at work in our lives.

How may we attain Divine Guidance? Upon awakening to the voice of the Master Within one learns to be more observant and more consciously present in the moment. Looking at objects—and concepts—with new insight, one sees everything more deeply and clearly than previously experienced. Pausing to contemplate the rise of pleasure within when examining the perfect beauty of a flower and focusing upon its center, is to gain a wonderful understanding of both our own insignificance and greatness.

How can we recognize Divine Guidance in others? The faces of people often reflect the qualities they have attained and which are recognizable. It is our responsibility to strive toward perfection and to reflect a state of peace and happiness, for this is the way we go about our work of spreading the Light. Our developing knowledge and spiritual maturity is the progressive embodiment of the teachings presented in the monographs.

“Behold, how good and how pleasant it is for brethren to dwell together in unity!”, is a quotation from Psalm 133 in the Bible. As Rosicrucians striving toward the Light, it could be similarly said, “Behold, how good and how pleasant it is for brethren to dwell together in Light, Life, and Love!” In other words we “walk our talk.”

This highly spiritual talk does not in any way detract from the tasks we must perform at the mundane level in our daily existence. In fact this inner richness serves to display more fully the marriage of the inner and outer self in a perfecting balance.

When we experience divine qualities within our own consciousness, we then connect with others of like mind. The bonds of the Order have a deeper meaning than simply paying our dues and showing up for AMORC events—although we certainly recognize the worthiness and necessity of these actions. Bonding with our fratres and sorores is strengthened by participating in our local affiliated body and also by declaring our membership in the Order to those who respect us. Bonding can be a factor in attracting new members because people who respect and know us to be people of integrity may be encouraged to inquire about AMORC.

A 1995 issue of the *Rosicrucian Digest* featured a presentation of the Rosicrucian Order's Humanitarian Award to Mr. William Sweet of Oregon. Mr. Sweet was recognized for his more than 5000 hours of service as a "Big Brother," to ex-convicts, troubled teens, and numerous people down on their luck in his community. He embraced these individuals as family, and his example serves to inspire us to appreciate and serve more faithfully our own family members who provide opportunities for us to *act* upon the truths we are learning.

When we have relinquished the attitude of spiritual arrogance which gives us the desire to be better than others, then we can gratefully be at home in the cosmic scheme of things. Peace

Profound is realized through the alchemical progress of the studies infused in our own beings as we mature.

Fratres and Sorores, through personal example, trust in the God of our Hearts, fidelity to the Rosicrucian teachings, commitment to our path, and an unwavering love and commitment to our families and our children—as well as to all humankind—this is the way that we make a difference for *good* in our world.

With every Convocation, Harmonization, and Cosmic Contact, may we sincerely rededicate ourselves in purpose to exemplify the principles of our Beloved Order.

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Our Changing Concept of God

IF I WERE questioned as to what is the most important or outstanding benefit, in a general sense, resulting from the study and practice of the Rosicrucian principles, I would unhesitatingly state that it is the beginning of a newer and better life through a newer and better concept of God. While it is true that the Rosicrucian fraternity has always been a very practical organization of real workers in the world, we cannot overlook the fact that the fundamental principles enabling the followers of the Rosy Cross to become more happy and successful in their earthly lives are related to spiritual truths leading to an awakening of the spiritual concepts of life.

Fortunately, the Rosicrucian teachings have kept pace with the evolutionary progress of humanity's concept of all things. If in five, ten, or fifty thousand years of human evolution and human struggle toward higher ideals, we have not brought ourselves closer to God through a better understanding of God, then we would have to admit that human evolution is failing and that the perfection of the human race is impossible.

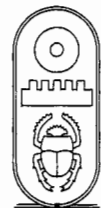
The nearer we approach God in our understanding, the more evolved and more inclusive becomes our consciousness of God and God's principles. The concepts and ideals that brought a satisfactory understanding of God to humans

centuries ago are unsatisfactory today. Our better understanding of our fellow humans has brought about a great change in our concept of God; and our experience of the working of many of God's laws even in our daily material affairs has tended to change our concept of God. The general working of the laws of love and mercy and justice in all our human affairs has likewise modified our concept of what God's laws and principles must be like. Even the continued evolution of human love or the love of human beings toward one another—and especially the love of parents toward children in the developing civilization—has taught humans that the Father of us all must be a more loving being than we understood in our earliest concepts.

The Rosicrucian teachings have kept pace with these evolving concepts in the human mind and continually anticipated the newer questions, the newer problems, and the newer explanations that human beings meditate upon in the period when we lift ourselves out of the material affairs of life and seek to raise our consciousness to a higher plane.

Let us keep this in mind and speak of it to those who may inquire about the Rosicrucian teachings and about the relation of these teachings to religious and spiritual matters.

—Dr. H. Spencer Lewis, F.R.C.



I Have

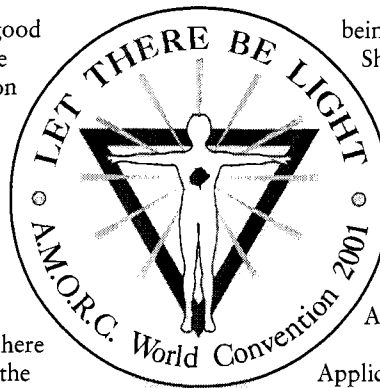
The Imperator proclaims:

“Let there be Light”

The Rosicrucian World Convention
August 2nd – 5th 2001 in Göteborg – Sweden

BUILDING ON the good experiences from the Copenhagen Convention 1984, the Nordic Grand Lodge invites you once again to an event out of the ordinary.

Join us on a spiritual journey into the Rosicrucian tradition where we will shed light upon the three pillars that bear our heritage of wisdom: gnosticism, hermetism, and the kabbala. Discover in a new way how the golden tools of the Rosicrucian teachings may transform your life and find hidden R+C symbols that will reveal new aspects of



being a member of AMORC. Share the Imperator's vision for the future.

Follow the members of the Supreme Grand Lodge and find your way to the city of Göteborg on the west coast of Sweden on August 2nd – 5th, 2001.

Application forms and further details will be sent to all AMORC members world-wide seven to nine months before the Convention, but if you would like more information now, please visit the convention website at <http://www.amorc.se/light/>



The Rosicrucian World Convention in Copenhagen 1984 is still a cherished memory for those who attended (left). Now the Nordic Grand Lodge (middle) once again hosts a World convention in Göteborg August 2nd – 5th 2001 (right).

a Dream

Bring Your Dreams to AMORC's World Convention in 2001!

by
Live Söderlund, F.R.C.
Grand Master
Grand Lodge of the Nordic Languages

“I HAVE A DREAM . . .” Most of us recognize these famous words expressed by the legendary civil rights champion, the Reverend Dr. Martin Luther King, Jr. His words would never have become immortal were it not for the power and emotion with which they were first spoken on August 28, 1963, at the Lincoln Memorial in Washington, D.C., before some 200,000 people. Later, these words would stand for Dr. King's vision and belief in a future characterized by tolerance and equality, where people would live together in peace and understanding.

Where are we today, so many years later, in regards to peace and civil rights for all? Take a moment to contemplate this question, from your very own viewpoint—and include everything in your environment from nearby quarrelling children or possible conflicts at your job, to war and trouble-spots in different parts of the world.

Where Does Peace Begin?

One does not necessarily need the Rosicrucian philosophy to arrive at the correct answer to the question, “Where does peace begin?” But personally, I have my sanctum studies to thank for a real awakening to an understanding of where world peace begins. It begins with *you* and *me*.

Peace does not begin outside ourselves, but within ourselves. The fragile seed of peace abides in every person's heart. And only when this seed germinates, grows, and blossoms within us, undisturbed, can it bear fruit and nourish true peace.

To someone interested in spiritual matters, the insight gained from the question—“Where

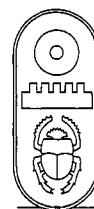
does peace begin?”—and similar questions, lies within the area of spiritual awakening, for this is the result of one's will to work with, ennoble, and develop oneself.

In his book, *Everyday Wisdom*, author Wayne Dyer says: “Instead of labeling yourself as a Christian, a Jew, a Muslim, a Buddhist, or whatever you may be, you should rather commit yourself to resemble Christ, God, Buddha, and Mohammed as much as possible.” This is what the teachings of the Rosicrucian Order help us to accomplish. From the encouragement we receive through freedom of thought, we receive both knowledge and inspiration from our studies, to aim at and ultimately live by the very highest of human ideals—ideals that are both universally and generally applicable, and symbolized in our tradition by the Rose Cross.

The Path to the Goal

Does this make every Rosicrucian a living saint or an angel on earth? Everyone must answer for themselves, but for my part, I have neither a halo nor wings. I am simply grateful—indeed exceedingly grateful—that through the Rosicrucian philosophy I have found a personal path where, despite my inevitable failings, I feel I am progressing in my spiritual development and my search for answers to life's questions.

Life is not a goal in itself; life is a path to the goal. During every lifetime, and through varying conditions, we are given the opportunity of reaping different kinds of experiences that gradually will lead us towards the goal. Through an expanding consciousness we mature as spiritual beings, and



IMPERATOR ANNOUNCES WORLD CONVENTION 2001

Dear Frateres and Sorores,

Under the Auspices of the Rosicrucian
Southern European Tradition

It is my pleasure to announce that the Rosicrucian Order, AMORC, will hold a World Convention on August 2-5, 2001, in Göteborg, Sweden. In its unique way, this Convention opens the third millennium for the further work and expansion of our beloved Order. It was a unanimous decision on the part of the Supreme Grand Lodge Board of Directors and the Emperor to organize this event in Sweden, and I am very much honored to preside at this affair. For those who have the opportunity to participate, this Convention will constitute a unique experience.

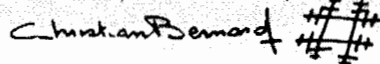

Frateres and Sorores, I encourage you to do your utmost to try to attend this great Rosicrucian assembly. Simultaneous translation into six languages will be available to all participants. The entire affair is being organized by the Grand Lodge of the Nordic Languages Jurisdiction and its Grand Master, Soror Live Söderlund, so that you can experience this event in perfect harmony with all members present and in your thoughts with all frateres and sorores throughout the world. You will return from Göteborg with a strong conviction of belonging to a great worldwide Brotherhood.

When you join your Light with this grand Light that will manifest in the North, it will shine and illuminate our Rosicrucian universe for a long time.

The Convention "Göteborg 2001" awaits you!

With all best wishes for Peace Profound.

Sincerely and fraternally,

Christian Bernard
Emperor

as Dr. King and many other stars in the celestial firmament of humanity have shown, we will all inevitably and increasingly aspire to make our world a better place in which to live.

Fiat Lux!

The way in which each Rosicrucian perceives the divine goal of life is always a personal matter. We are united, however, in assigning to it a common symbol of the source of Light. To approach this source of Light

through the experiences of the school of life is illustrated by letting oneself be filled with the Light of love and wisdom.

Let there be Light! Through its work, that is through the work of its members both individually as well as collectively, the Rosicrucian Order has great potential for good by being a mediator of this source of Light. For a long time it has been my dream that, as a token of my gratitude for what my AMORC membership has given me, I will in some way be able to make visible the Light that our Rosicrucian tradition represents. A wonderful opportunity for such a manifestation would be a World Convention where members from throughout the world gather together—each member in his or her own way being contributors to this Light. Because so many members in the Nordic countries share these sentiments, this wish can now be realized. Not only do I have a dream, we have a dream—a dream to gather members from throughout the world under the theme "Let There Be Light."

The Emperor Proclaims Convention 2001

In 1997, when the Emperor and Supreme Grand Lodge approved our request to host a Rosicrucian World Convention, preparations were immediately begun. At the

time, the theme "Let There Be Light" was just one of several proposals. Soon afterwards, however, and purely by chance, we found a reproduction of the first official Rosicrucian document produced by Dr. H. Spencer Lewis in 1915. When this document was presented to the Convention Committee, there was no longer any doubt about the convention theme for the year 2001. And so it became "Let There Be Light." If you look at the copy of this unique Rosicrucian document (see facing page) you will no doubt understand why!

In February of this year we had the pleasure of a short visit by Emperor Christian Bernard. He looked at the Convention site and was informed of our plans for the Convention program. As a result of this meeting, the Convention Committee's work progresses forward with confidence!

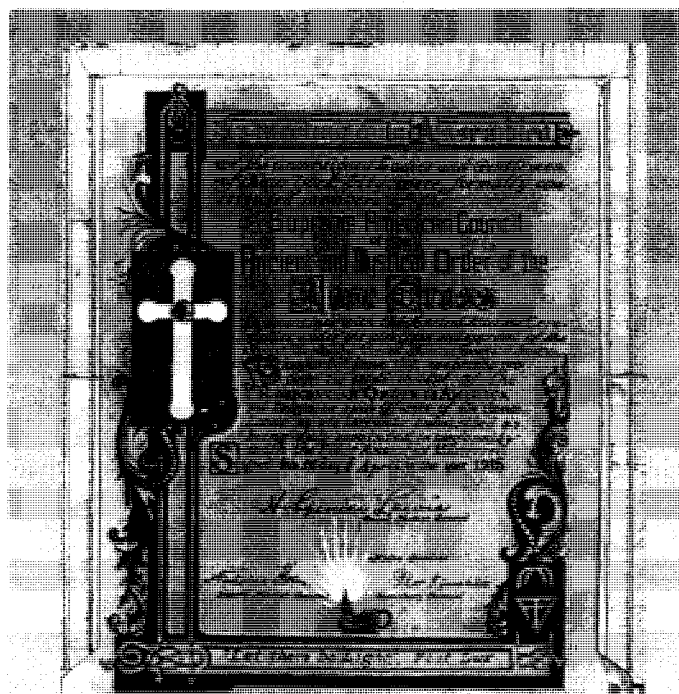
It is my sincere hope that you will not only share our dream, but also join us, and with your presence make this dream come true. As one of our old ritual texts so beautifully expresses: "I saw your light from afar. No ordinary being could possess such radiance. Only the uniting of the light you each possess makes it possible. The humble rays that my feeble light sheds, only add to the density of the shadows about me. I will join you and add my light to yours."

The Power of Thought

Let the wisdom expressed in these wonderful words guide us in a visualization experiment. Before your inner eye visualize Dr. Martin Luther King standing before an enormous crowd of people who are listening to his words in respectful silence. "I have a dream . . ." Feel the glow, the vivid realization and emotion of his speech. Feel how filled he is with belief in his vision for the future. Dr. King lived to see very little of the fruits of his work. And probably just a small part of what he hoped for has become a reality today. But his dream lives on, and his vision continues to work in peoples' hearts. Dr. King made a difference, and the radiance of the Light of this soul personality still shines strong for people today.

Within our Order we have a similar example in Harvey Spencer Lewis, the first Emperor of AMORC. Imagine his dream, the vision behind thirty years of continuous work from 1909 to 1939, whose Light inspires you and me today. Feel his thoughts, the inner flame of Light which drove this very energetic man to create AMORC in order to pass on the Rosicrucian tradition. Feel how this flame is passed on by us today.

H. Spencer Lewis' vision is summarized in the words "Let There Be Light." With the enormous power of these words, project your consciousness forward two years to August 2001 and the city of Göteborg on Sweden's west coast. Visualize how Rosicrucian members from throughout the world will come together in this city specifically to unite their Light. In your mind's eye see



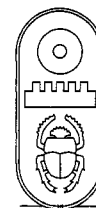
this manifestation of Light, Life, and Love, and visualize how the power we jointly represent not only flows through and inspires us, but abundantly spreads like shimmering ripples of light in ever-widening circles. Behold how we make a difference, not only in our own consciousness but also in the consciousness of others.

Find Göteborg on a World Map

On August 2-5, 2001, in Göteborg, Sweden, we will all have the unique opportunity of participating in an unusual manifestation. May your ray of Light also be there, and in an even more profound manner, make the legendary Rosicrucian tradition visible to ourselves, our fellow beings, and our Earth. For ours is a tradition which believes in the good inherent in every human being. And our heritage calls on each of us, through the noble art of spiritual alchemy, to join with and nourish the vision of a tomorrow where all peoples and nations live together in peace and understanding—where civil rights are respected, and religions consider one another as coequal representatives of the one and only source of all Light.

Let there be Light!

△



Wise Words for Nearing the Millennium

*The renewal of civilization is hindered by the fact that
it is so exclusively the individual personality which
must be looked to as the agent of the new.*

CIVILIZATION can only revive when there shall come into being in a number of individuals a new tone of mind independent of the one prevalent among the crowd and in opposition to it, a tone of mind which will gradually win over the collective one, and in the end determine its character.

It is only an ethical movement which can rescue us . . . and the ethical comes into existence only in individuals.

The final decision as to what the future of a society shall be depends not on how near its organization is to perfection, but on the degree of worthiness in its individual members.

The most important, and yet the least determinable, element in history is the series of unobtrusive general changes which take place in the individual dispositions of the many . . . The character and worth of individuals . . . and the way they work themselves into membership in the whole body, receiving influences from it and

giving others back, we can only partially and uncertainly understand even today.

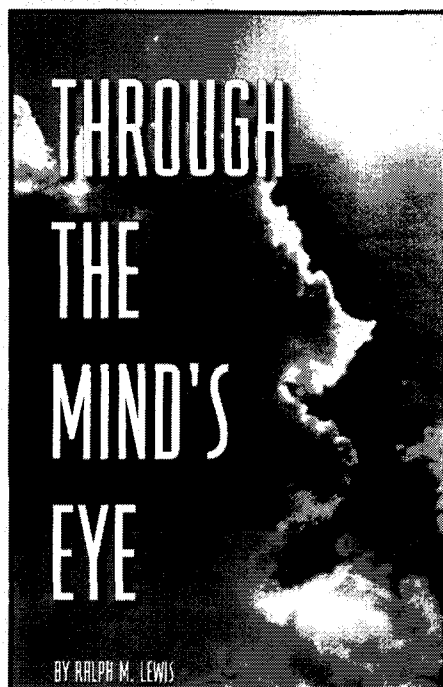
One thing, however, is clear. Where the collective body works more strongly on the individual than the latter does upon it, the result is deterioration, because the whole noble element on which everything depends, viz., the spiritual and moral worthiness of individuals, is thereby necessarily constricted and hampered. Decay of the spiritual and moral life then sets in, which renders society incapable of understanding and solving the problems which it has yet to face. Therefore, sooner or later, it is involved in catastrophe.

That is the condition in which we are now, and that is why it is the duty of individuals to rise to a higher conception of their capabilities and undertake again the function which only the individual can perform, that of producing new spiritual-ethical ideas.

—Albert Schweitzer
The Decay and Restoration of Civilization

*We are rich only when we do not want more than we have,
regardless of how little that may be.*

—Validivar



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About the Author

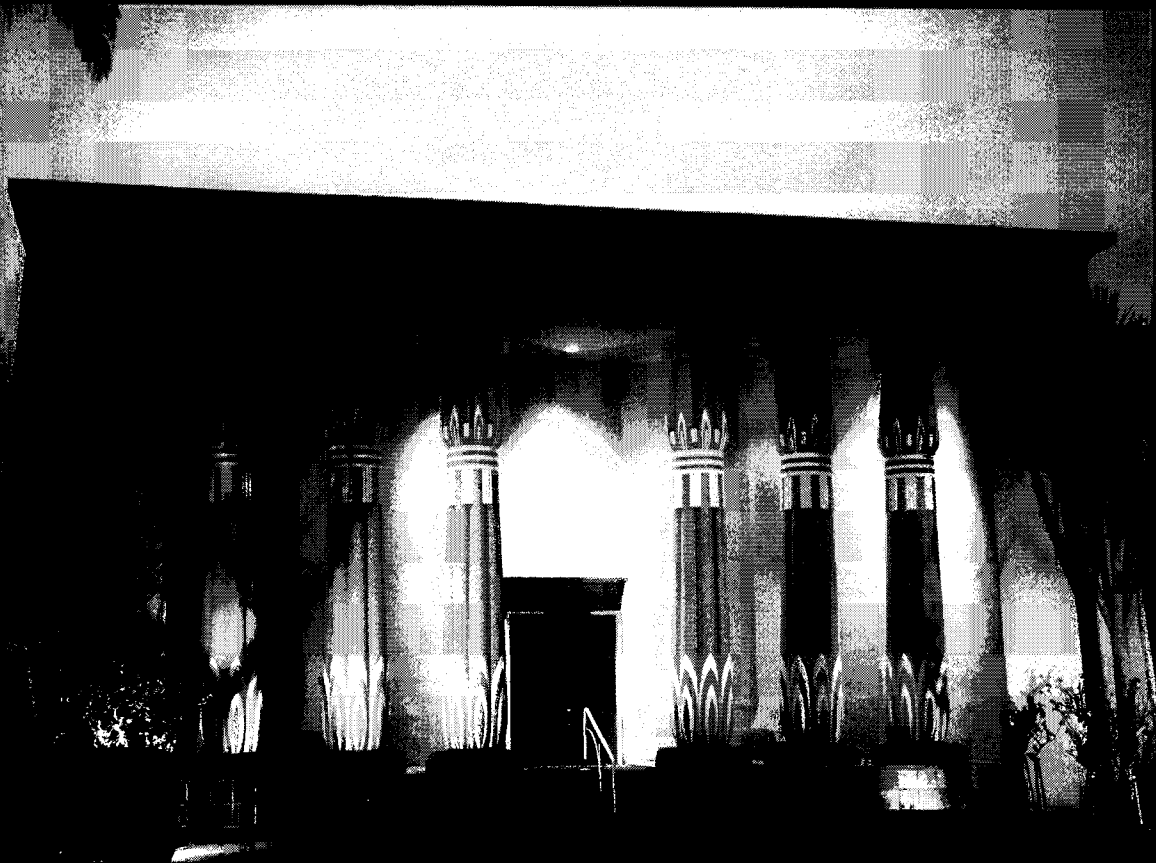
Ralph M. Lewis is the author of several books on philosophy and metaphysics, including *Cosmic Mission Fulfilled*, *Mental Alchemy*, *Through the Mind's Eye*, and others. He served as Imperator of the Rosicrucian Order, AMORC, for forty-seven years until his transition in 1987.



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*Rosicrucianism is not a philosophy of asceticism.
It concerns life and the struggles of humanity.
The Order must be of the world,
in that it is contiguous to the needs of humanity,
and yet never corrupted by its baser activities.
Its temple should always be a sanctuary,
a place of rest, inspiration, and knowledge
—figuratively,
just around the corner
and literally,
free from the turbulence of temporal existence.*

Ralph M. Lewis, F.R.C.