

Rosicrucian Digest

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It is true, certain, and without falsehood,
that whatever is below is like that which is above;
and that which is above is like that which is below:
to accomplish the one wonderful work.

All things are derived from the One Only Thing,
by the will and by the word of the One Only One,
created it in His Mind, so all things owe their existence
to His Unity by the order of Nature, and can be
improved by Adaptation to that Mind.

Its Father is the Sun; its Mother is the Moon;

the Wind carries it in its womb; and its nurse is the Earth.

This thing is the Father of all perfect things in the world.

Its power is most perfect when it has again been

changed into Earth. Separate the Earth from the Father,

the subtle from the gross, but carefully and

with great judgement and skill.

It ascends from earth to heaven, and descends again

new born, to earth, taking unto itself thereby the power

of the Above and the Below. Thus splendor of the whole

world will be thine, and all darkness shall flee from thee.

This is the strongest of all powers, the Force of all powers,

for it overcometh all subtle things and can penetrate all things.

For thus was the world created, and rare combinations,

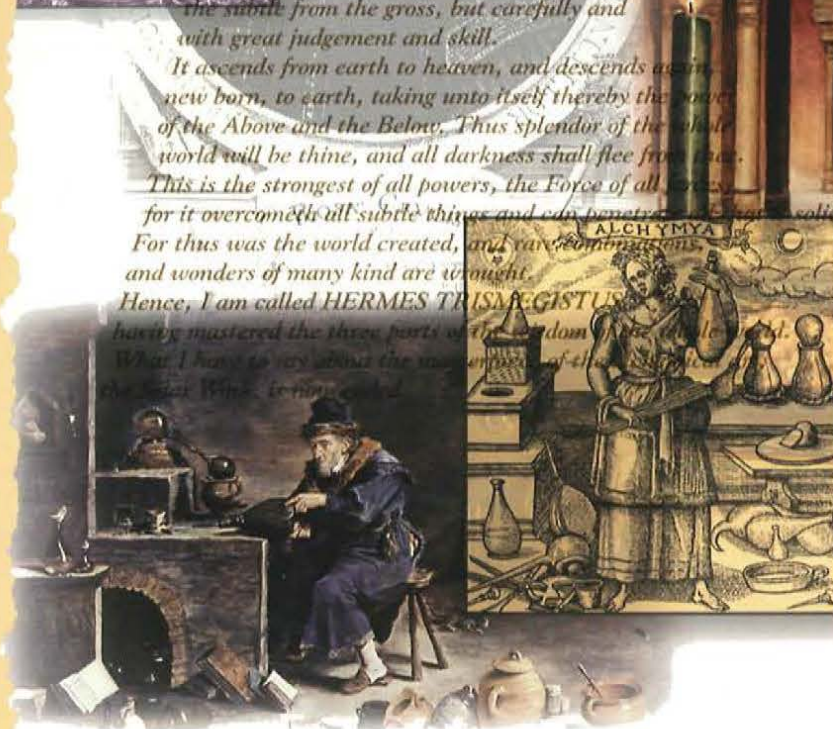
and wonders of many kind are wrought.

Hence, I am called HERMES TRISMEGISTUS,

having mastered the three parts of the wisdom of the ancients.

What I have to say about the magnum opus of the

Great Work, is hereby sealed.



**ROSICRUCIAN HISTORY:
ESOTERIC WISDOM ARRIVES IN THE WEST**
by Christian Rebis, F.R.C.

MYSTICISM • ART • SCIENCE



Treasures from our Museum

Inscription from Akhenaten's Reign

RC 816



AMONG the most interesting objects in our museum are those associated with the reign of Akhenaten, the so-called "heretic king," who in the fourteenth century B.C. introduced a form of monotheistic worship into Egypt. Abandoning the veneration of other gods, Akhenaten and his wife, Queen Nefertiti, established rituals for the adoration of the Aten, the disk of the celestial sun. Akhenaten and Nefertiti created a new capital city in the god's honor at a desert site known today as Amarna.

In the Rosicrucian Egyptian Museum, Gallery C displays a number of artifacts from Amarna, among them a fragmentary limestone inscription comprising a pair of cartouches. Within the cartouches are hieroglyphic designations honoring the Aten. The cartouche on the right has been almost completely broken off. Still visible on the left, however, is one of the titles of the Aten: *[m rn-f] m shu nti m 'tn*: "In its name of the light which is in the sun-disk." Beneath the cartouches is a formulaic blessing: *di 'ankh djt nhh*: "endowed with life forever and ever."

This inscription was acquired through our museum's role in sponsoring the work of the London-based Egyptian Exploration Society (EES). In the early

1920s the EES issued an appeal for donations to permit it to continue excavations at Amarna that had been interrupted by the First World War. The Rosicrucian Order, AMORC, responded by becoming a sponsor of the EES excavations during the 1921-22 seasons. In exchange the EES donated a number of finds that later became the core of our museum's Amarna Gallery.

The Rosicrucian Egyptian Museum has recently renewed the tradition of supporting archeological work associated with the reign of Akhenaten. In 1999 the museum became a sponsor of the Amarna Royal Tombs Project, which is led by British Egyptologist Nicholas Reeves. Dr. Reeves has begun excavating in the Valley of the Kings. His goal is to discover the site where the royal dead of Amarna were reburied after Akhenaten's city was abandoned following the end of the "heretic king's" reign. In particular, Dr. Reeves hopes to find the tomb of Queen Nefertiti. We wish him luck and are proud to act as sponsors of the Amarna Royal Tombs Project.

— David Pinault, Ph.D.
Acting Curator
Rosicrucian Egyptian Museum



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

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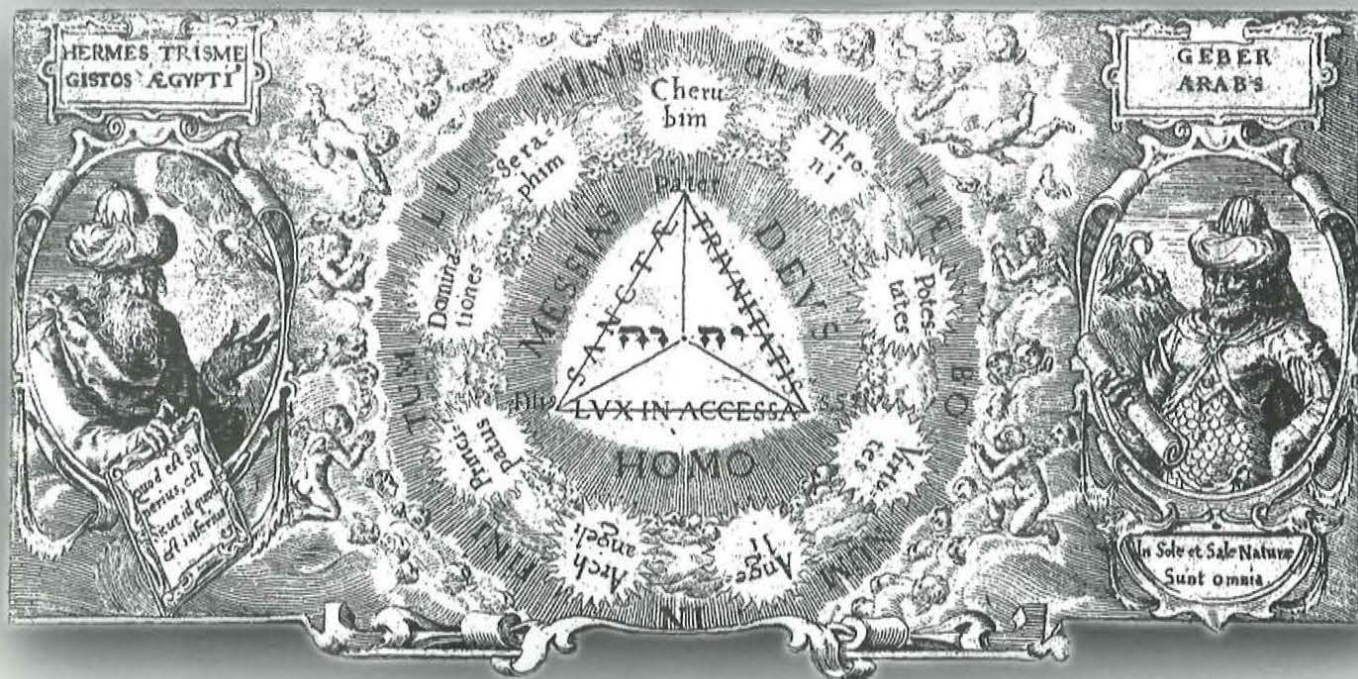
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ROSICRUCIAN HISTORY

from Its Origins to the Present

Part II Philosophia Perennis Esoteric Wisdom Arrives in the West

by Christian Rebis, F.R.C.
translated from the French by Richard Majka, F.R.C.
Assistant Editor, Rosicrucian Digest

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IN THE FIRST ARTICLE of this series we observed Thoth traveling from Egypt to the Hellenic world, with the Hermetic sciences—magic, alchemy, and astrology—flourishing in the gardens of Alexandria. This heritage was then enriched in the 6th century by the Arabs, who added their own observations. But now Hermes Trismegistus traveled toward the Christian West, with Spain, and later Italy, sheltering and developing Hermes' ancient knowledge. To this new stage in the history of esotericism we will provide the proper elements for interpreting the journey of Christian Rosenkreuz and the contents of the Rosicrucian manifestos.

Islam in Spain

In 711 the Arabs invaded Spain. Cordoba soon became the heart of Moslem Spain under the authority of the Umayyad prince 'Abd al-Rahman. However, both the Christians and Jews, who were numerous in Spain, preserved their freedom of worship. This situation had positive repercussions, for it permitted cultural exchanges. Spain contributed to spreading throughout the West the entire cultural heritage coming from the Arab civilization which, at the time, was more advanced than the European culture in many aspects. A large quantity of Greek texts, preserved by the



Arabs and unknown until then in Europe, were made accessible through the Latin translations made by Spanish scholars.

Esoteric wisdom also penetrated the West by way of Spain. In Toledo, a number of alchemical, magical, and astronomical texts were translated, and this city quickly acquired the reputation of being the "chair of the occult sciences." The discovery of the body of St. James at Compostela at the beginning of the 9th century contributed to stimulating the Christian *Reconquista* of Spain, an event that only came to a close several centuries later. By the 11th and 12th centuries, numerous pilgrimages to Compostela from all over Europe put Spain in touch with the rest of Christendom, thus contributing to an expansion of the esoteric corpus.

Alchemy in Spain

As Robert Halleux pointed out in *La réception de l'alchimie arabe en Occident* (*The Reception of Arab Alchemy in the West*), the translation of Arab alchemical texts opened the way to alchemy's development in the West. Alchemy is generally thought to have made its debut in the West in 1144, the year when Robert of Chester, archdeacon of Pamplona, made his translation of Morienus. The preface of this text recalled the legend of the three Hermes. In the years 1140-1150, another Spanish writer, Hugo de Santalla, translated from Arabic the *Secret Book of Creation*. In this work, Balinus (i.e., Apollonius of Tyana) recounted his discovery of the tomb of Hermes Trismegistus, in which he found the Emerald Tablet. In Toledo, Gerard of Cremona (1114?-1187) learned Arabic and translated the texts of the immense body of works by Geber and Rhases, while John of Toledo, a converted Jew, translated the *Sifr-al-asrar* (*The Secret of Secrets*) of the Pseudo-Aristotle, a fundamental alchemical text.

The Picatrix

Paralleling the development of alchemy, magic also experienced a renewal in the 12th century. During the Middle Ages, it was essentially linked to the remnants of paganism and did not use any direct sources. Its "vulgate" was based upon those passages concerning this subject which Isidore of Seville (560?-636) included in his *Etymologies*. From the 12th century, and especially in the 13th century, the fundamental texts appeared in the West by the introduction of Arab and Jewish treatises. Afterwards magic arrived at the courts of princes and kings in a scholarly form, which allowed it to escape the condemnations of the Church.

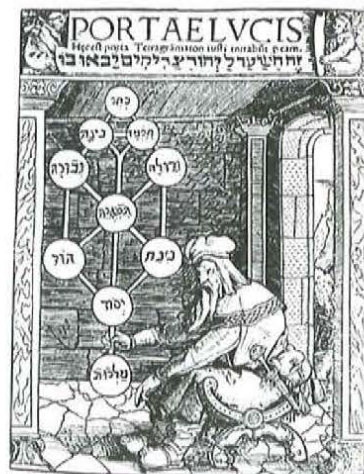
The Spanish king Alfonso X "the Learned" had translated the *Sefer Raziel*, a Jewish magical treatise, and in 1256 he also had translated the celebrated *Picatrix*. This Arabic treatise, attributed to Maslama al-Magriti, was written in Egypt between 1047 and 1051. This text would later exert considerable influence on Peter of Abano, Marsilio Ficino, and Cornelius Heinrich Agrippa. It deals with the sympathies existing between plants, stones, animals, planets—and the way they should be used for magical purposes. The author also discussed the power of magical images, which he claimed were invented by Hermes Trismegistus. He also stated that Hermes was the founder of *Adocentyn*, an ideal city existing in Egypt before the time of the Flood. This city was organized around a solar cult whose priest was Hermes himself. Tommaso Campanella would later draw upon this text for various concepts discussed in his *City of the Sun*.

The Qabalah

The presence of Jews in Spain played an important role in the diffusion of the Qabalah. However, this study initially developed in neighboring southern France, in the early 12th century, around the *Sepher ha-Bahir* (*Book of Light*). Many Qabalists were to be found in this region, such as R. Abraham ben Isaac (died 1180), president of the tribunal of Narbonne, and Isaac the Blind (1165-1235). Shortly afterwards, the Qabalah evolved in Spain, primarily in Gerona, Castile, and Toledo. There, the contemplative aspect of the Qabalah of southern France was enriched by Jewish thought descended from the Greco-Arabic tradition, as well as by the doctrines of Plotinus. In Zaragoza, Abraham Abulafia, a great figure of the ecstatic Qabalah, perfected a technique of meditation on the Hebrew letters associated with breathing. Soon afterwards, in the 13th century, there appeared the *Zohar*, a voluminous text which attained considerable success in the esoteric world. In 1305, in Valladolid, Spain, Moses of Leon claimed to have preserved the original of this treatise.

Astrology

Beginning in the 12th century, there followed Latin translations of Arabic texts which were to be



The Doors of Light. A Gikittilla, 1516

instrumental in the growth of astrology in Europe. Although present in the West from the 6th century, astrology was heretofore a relatively immature science. The translation of texts such as the *Kitabal-Uluf* of Albumazar (i.e., Ja'far ibn-Muhammad) led to its further development. This book, which recounted the legend of the three Hermes, is a summary of Persian, Indian, and Greek astrology. Access to the basic texts of ancient astrology set into motion a considerable expansion of this body of knowledge, as evidenced by the rapid growth of calendars, almanacs, predictions, and imagery using planetary symbolism. Nonetheless, it was only in the 14th century that a Latin translation of a major text of astrology, the *Tetrabiblus* of Ptolemy, would appear.

The Expulsion of the Jews

After the Christian reconquest of the 13th century, Spain abandoned the religious tolerance established by the Moslems. The Jews were already experiencing difficult times, being given the choice between exile, death, or conversion. In 1391, many allowed themselves to be baptized so as to avoid massacre. Certain of them, the Marannos, converted in public, but continued to practice their religion in secret. Soon after came the expulsions, beginning in 1483 in Andalusia. Then, in 1492, all the Jews were expelled by Ferdinand and Isabella. Some settled in Italy, carrying with them a secret wisdom that flourished once again.

Thus this heritage of secret wisdom from Moslem Spain joined the esoteric wisdom already accumulated in Italy. In fact, in 1439, the Eastern Christians, menaced by the expansion of Islam, endeavored to approach their brethren in the West. With this goal in mind, a number of Eastern scholars, such as the Neoplatonist Gemistus Pletho, came to Florence to participate in a council of reconciliation. They carried with them to Italy the texts of Greek philosophers. The attempts at reconciliation were undertaken too late to prevent the catastrophe that would very soon overwhelm the Byzantine Church: the seizure of Constantinople by the Turks in 1453. As we will see from what follows, it is no coincident that the author of the *Chymical Wedding* made

1453 the year in which Christian Rosenkreuz received the announcement of an intended wedding in a vision.

The Academy of Florence

The capture of Constantinople in 1453 allowed Greek culture—in particular the works of Plato, who was only known from various extracts—to penetrate Italy. Cosimo di Medici, the ruler of Florence, was aware of the importance of this event, and so he created the Platonic Academy of Florence and requested that Marsilio Ficino (1433-1499) translate Plato. An indefatigable traveler, Ficino would provide the West with its first translation of Plato, as well as translations of Plotinus, Proclus, Iamblicus, Dionysius the Areopagite, etc. Soon afterwards, an important development took place. The *Corpus Hermeticum*, often mentioned in the Middle Ages, had disappeared and the *Asclepius* was the only text still



Marsilio Ficino

extant. Then, in 1460, a monk in the service of the Medicis obtained a manuscript of the *Corpus Hermeticum*. Cosimo considered the document to be so important that he asked Marsilio Ficino to interrupt his translation of Plato so as to work upon the newly discovered material. Shortly thereafter, in 1471, Ficino published the first translation of the *Corpus Hermeticum*. This edition garnered such a widespread readership that it would be reprinted sixteen times until the 16th century.

Philosophia Perennis

Marsilio Ficino was convinced that the original text of the *Corpus Hermeticum* had been written in Egyptian. Hermes Trismegistus was also described as an Egyptian priest who had originated and transmitted all of the secret wisdom. Marsilio Ficino, in his *Theologia Platonica*, published in 1482, devised a family tree of philosophers to whom this knowledge had descended from Hermes: Zoroaster, Orpheus, Aglaopheme, Pythagoras, Plato, etc. This view of such matters gave birth to a new concept, that of the Primordial Tradition, a primal revelation that was perpetuated from age to age, from initiate to initiate. This concept, previously endorsed by St. Augustine, experienced a renewal due to Ficino. It was formalized in 1540 by Agostino Steuco (1496-1549), in his concept of *Philosophia Perennis*—the eternal philosophy.

The Aramaeans

This concept was looked upon favorably in Florence. Nonetheless, it is surprising to note that the edition of 1548 of the *Corpus Hermeticum* bore a dedication to Cosimo I, grand duke of Tuscany, inscribed by the "Aramaean" Carlos Lenzoni. To understand this epithet, it must be remembered that Hermes Trismegistus was considered to be a contemporary of Noah. It was thought that after the Flood, Noah established twelve cities in Etruria and that his body was buried near Rome. It was also said that Hercules of Libya was the founder of Florence. From this arose the idea of the superiority of the Tuscan tongue, which supposedly came from Aramaean by way of Etruscan. As the Egyptians were thought to be the descendants of Noah, little effort was needed to connect Florence with the same sources of civilization. These ideas, dear to Cosimo di Medici, were quite fashionable in the Academy of Florence.

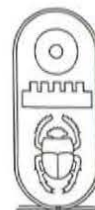
Natural Magic

The *Corpus Hermeticum*, though it conjured up the secret knowledge of the Egyptians, was however rather imprecise concerning its implementation. In Treatise 13 of the corpus, Hermes

Trismegistus taught his son Tat the principles of mystical regeneration which could be obtained by suppressing the senses, in annulling the ill-omened influences of the stars, and allowing the Divinity to be born in man. Marsilio Ficino was not only a priest but a physician; and thus, he had a sense of the concrete. He sought the application of these theories in Neoplatonism—but primarily in the *Picatrix* of Albumazar and in the writings of Peter of Abano (1250?-1316), who had studied Arab magic. Ficino arrived at a "natural magic" which tied together these theories and the concept of the creative Word expressed in Christianity. His natural magic achieved considerable refinement. He made use of the sympathies—such as the planetary characters inscribed in all the elements, minerals, plants—as well as perfumes, wines, poetry, and music (Orphic hymns) to capture the *spiritus mundi*, the subtle energies of Creation. Marsilio Ficino is a prominent character in the history of Western esotericism, not only for his role as translator and commentator of the ancient texts, but also for such works as *De Triplici Vita*, which exerted great influence. As Antoine Faivre remarked, thanks to Ficino "esotericism formed itself into a philosophy until being made an integral part of the thought of the Renaissance."



Atalanta Fugiens by M. Maier. "Let nature b



Angelic Magic

Ficino's most illustrious pupil was the child genius Pico della Mirandola (1463-1494), who, when merely 23 years old, had already studied everything then known about various religions, philosophies, and esoteric sciences. Although Ficino exhibited disdain for the Qabalah, Pico della Mirandola discovered a complement to his teacher's form of magic in this tradition. He found it expedient to fortify natural magic by use of Qabalistic magic which was based on the energies of the empyrean. This knowledge, which invoked the angels and archangels by their names in Hebrew—described as being the language of God—possessed considerable efficacy for him. Reviving the theories of St. Jerome and Nicholas of Cusa concerning the name of Jesus, he showed that the Qabalah allowed Christ's divinity to be proven. Thus, Pico established the foundations of a "Christian Qabalah." A universalist in his thinking, he also wanted to demonstrate the convergence of all philosophical systems. For that reason, in 1486 he published 900 theses drawn from various sources. Among the arguments which he advanced, let us just mention that he declared magic and the Qabalah to be complementaries of Christianity (Thesis No. 7). Pico proposed to defend these theses in a public debate, but as can be imagined, the reaction was fierce and he was forced to flee Italy to protect himself. Nevertheless, he was rehabilitated in June of 1493 by Alexander VI, a pope who looked quite favorably upon magic and astrology.

The Voarchadumia

During this period, Italy became an active center of esotericism. Venice played an important role in the diffusion of the Qabalah, astrology, alchemy, and science of numbers. After the 13th century, the alchemical corpus transmitted by the Arabs was completely translated and led to a flowering of writings composed by Albertus Magnus, Thomas Aquinas, Roger Bacon, Arnold of Villanova, Raymond Lully, Nicholas Flamel, etc. In the 14th and 15th centuries, it was accompanied by a renewal of alchemy that had adopted the Christian allegory and took on a mystical connotation that was questioned by some people. Did it involve a "practica expressed in religious terms, or a mystical experience expressed in alchemical terms"? This trend corroborated a movement that began in the second half of the 13th century with the *Aurora consurgens* (*The Rising Dawn*), a treatise attributed to St. Thomas Aquinas, which represented the alchemical process as an

inner regenerative experience. In 1478 Michael Pantheus published in Venice a large treatise entitled *Voarchadumia* which emphasized the transcendental aspect of alchemy. Legend has it that the *Voarchadumia* was a Venetian secret society. Whatever the case, many scholars journeyed to Italy to study the occult sciences. Among them were Johann Reuchlin and Cornelius Heinrich Agrippa, who both contributed to the diffusion of esotericism throughout Europe.

De Verbo Mirifico

Included among the expelled Spanish Jews who settled in Italy after 1492 was Isaac Abravanel (1437-1508), a physician and Qabalist. A convert to Catholicism, he was passionately fond of Neoplatonism. Soon afterwards he published his *Dialogues of Love*, a work in which he made a synthesis of Neoplatonism and the Qabalah, thus widening the field opened by Pico della Mirandola and Marsilio Ficino. But it was to a fourth individual, Johann Reuchlin (1455-1522), that came the honors of synthesizing the work of his three predecessors. Reuchlin journeyed to Rome in 1482 to study Hebrew, and he then traveled to Florence to meet Pico della Mirandola. Upon returning to Germany, he became an avid promoter of the Christian Qabalah. He published in 1494 *De Verbo Mirifico* in which he investigated more thoroughly Pico della Mirandola's speculations upon the Word *יְהוָה* (Ieschouah). The impact of this book was decisive, because it was the first European work entirely dedicated to the Qabalah. It was complemented in 1517 by *De Arte Cabbalistica*, one of the fundamental texts of the Christian Qabalah. Important developments which Reuchlin gave to angelology cleansed it of the demonological suspicions which tainted Ficino's natural magic.

Harmony of the World

Natural magic emphasized the occult sympathies existing between all things in Creation. This concept gained an added dimension through the efforts of Francesco di Giorgio (1450-1540), a Franciscan of Venice. In 1522 he published *De Harmonia Mundi*, an essential text of the Christian Qabalah. His originality derived from the fact that he combined Pythagorean numerological tradition, alchemy, and the architecture of Vitruvius (1st century A.D.) with the Qabalah of Pico della Mirandola and the Neoplatonism of Marsilio Ficino. This work exerted an enormous influence over English Rosicrucians, notably Robert Fludd, and over

the group of French writers called La Pléiade, due to the translation of Le Fèvre de la Boderie.

Occult Philosophy

For Johann Reuchlin angelic magic had taken on a more precise character, but it remained basically theoretical. It was Cornelius Heinrich Agrippa (1486-1534) who, by his practical training as a physician, moved magic towards a more solid dimension by publishing a genuine handbook of practical magic: *De Occulta Philosophia*. In its first edition of 1510, this book was strongly influenced by the *Picatrix*, *Corpus Hermeticum*, and the works of Ficino. In the second edition of 1533, the Qabalah assumed a greater role. With Reuchlin, magic was a method for uniting with the Divine, whereas with Agrippa magic touched upon other subjects in applying itself to the various problems of human existence. Therefore, his magic—whether “natural,” “celestial,” or “ceremonial”—lost the subtlety which Marsilio Ficino had given it. Agrippa combined angelology, the science of numbers, and Arab magic when composing his magical squares, planetary seals, and tables of correspondences between plants, minerals, numbers, angels, etc. Agrippa's book, despite being placed on the index of proscribed works by Pope Pius VI, experienced a level of success which even today cannot be denied.



Cornelius Heinrich Agrippa

from *Parnassus*) of Traiano Boccalini (1556-1613). One of the chapters of this book was afterwards used as the introduction to the *Fama Fraternitatis*.

Bruno was closer to Ficino than the Christian Qabalists; he had little love for the Jews, and consequently rejected the Qabalah. With him, the figure of the Christian magus disappeared entirely. He preferred the Egyptian magic of the *Asclepius*. He claimed that the Christians had stolen the symbol of the cross from the Egyptians and prophesied a return to the Egyptian religion. He lectured upon his theories in England, France, and in Germany at the court of Emperor Rudolph II. A colorful individual, Bruno was the author of a series of books which touched upon numerous subjects. His theological and scientific conceptions—for example, the universe conceived as being infinite, a theory borrowed from Nicholas of Cusa—got him into trouble with the Inquisition and he was burned at the stake in Rome.

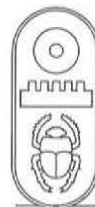
Alchemy and Nature

Hermeticism barely spread in Germany. Yet it penetrated the court of Rudolph II, nicknamed the “German Hermes,” influencing in particular the alchemist Michael Maier and the astronomer Johannes Kepler, both of whom had read the *Corpus Hermeticum*. European alchemy experienced two periods of greatness: in the 12th century which marked its genesis, and then in the Renaissance where it expanded rapidly, notably in Germany which experienced a veritable “tidal wave of the sphagyric sea” in the 16th century. In the latter era there appeared the great anthologies of alchemical texts, such as the celebrated *Theatrum chemicum*, as well as the first alchemical dictionaries, which were characteristic of the need for a thorough investigation and synthesis which had already manifested itself.

Here it should be pointed out that 16th century alchemy was enriched by new qualities. The fabrication of gold was now of little concern. Instead, alchemy manifested strong spiritual connotations, stressed certain medical applications, and claimed to be a unifying science.

Giordano Bruno

Giordano Bruno (1548?-1600), a Dominican priest and a great traveler, is one of the individuals who contributed most to expanding esotericism in Europe. Strongly influenced by the writings of Marsilio Ficino, Pico della Mirandola, and Cornelius Heinrich Agrippa, he assiduously read the *Corpus Hermeticum*. In his book *Spaccio della Bestia Trionfante* (*The Expulsion of the Triumphant Beast*, 1584), he claimed that Egyptian Hermeticism was superior to Christianity. At the beginning of this work, he described a meeting of gods who assembled for the purpose of a general reform of humanity, which implied a return to the Egyptian religion. This theme for the necessity of universal reform had great influence, notably upon the *Ragguagli di Parnaso* (*Advertisements*



Alchemy also sought to enter into a consideration regarding the history of Creation, of the tragic cosmogony which led not only to the Fall of man, but also that of Nature. The alchemist is thus not only man's physician, assisting in his regeneration and giving birth again to his spiritual condition, but the alchemist is also Nature's physician, as his constant mission is to nurse Nature by perfecting it. Knowledge, rebirth, and Nature are intimately bound together in this alchemy. (Incidentally, the word "nature" comes from the Latin *natura*, the future participle of *nascor* which means "to be born.")

Paracelsus

Theophrastus Paracelsus (1493-1541) was the individual most characteristic of this evolution in science. His work represented a gargantuan effort to make use of all of the knowledge of his era. He delved deeply into astrology, alchemy, magic, and popular traditions. A physician, he protested the ideas of Galen who reigned supreme in a medicine that had been deprived of its effectiveness. In his *Volumen medicinae paramirum* and his *Opus paramirum*, he revealed the basis for a new medicine. The theory of man as a microcosm, already popularized by Erigena, assumed a more exact meaning for him. For Paracelsus, philosophy was the discovery of "invisible Nature." Nature assumed an essential function for him, because God speaks to us both through the scriptures and Nature. It is advisable, therefore, to be open-minded when contemplating the Book of Nature. According to Paracelsus, man's role is to reveal "Nature in its light." Nature remains incomplete,

in its unknowing; however, its revelation may be found in man, who is born so as to lead it towards its perfection.

The alchemist, in seeking to understand Nature's laws, engages in a dialogue with Creation. Through this exchange, Nature's hidden light is revealed and illuminates humanity. But the latter cannot arrive at this result without preparation, without regeneration. As Roland Edighoffer has remarked, Paracelsus described in a special way this transformation of man in his *Liber de resurrectione et corporum glorificatione* (1533). He repeatedly combined (seventeen times in six pages) the symbols of the Cross and Rose and connected them with alchemical transmutation and resurrection. Paracelsus wrote: "The true gold is that which is purified by fire . . . Thus, at the time of the resurrection, the impure shall be separated from the pure, it will be born in a new body which, because it will be more luminous than the sun, will be called a glorified body." The resurrection of Christ "is a figure of ours . . . of him in him we will be revived, as the rose is reborn from a similar seed."

Paracelsus was an individual of considerable depth, and if we have emphasized certain aspects of his thinking at this point, it is because they had a particularly important bearing on the *Fama Fraternitatis* and the *Confessio Fraternitatis*.

The Death of Hermes

The contribution of various traditions in the context of Renaissance humanism had helped to give rise to the idea of tolerance between all



Paracelsus

religions, philosophies, and traditions. Nicholas of Cusa had formulated such ideas at the time of the council of Florence in 1439. Afterwards, Pico della Mirandola had sought to harmonize these diverse traditions. Others went much farther, such as Francesco Patrizi, who spoke of a universal philosophy, a "Pansophia," and in his book *Nova de Universis Philosophia* (1591) he had the temerity to ask Pope Gregory XIV to teach Hermeticism in Christian schools for bringing about the establishment of a true religion. Alas, such avant-garde ideas carried little weight before the predominating politico-religious interests, which had already given rise to a period of religious intolerance. The religious wars, beginning with the 16th century, were soon to restrain the flight of Hermeticism.

Another element, which passed unnoticed at this time, would soon bring into question the matter of the "Egyptian heritage." In 1614, Isaac Casaubon wrote *De rebus sacris et ecclesiasticis exercitationes XVI*, a work in which he demonstrated that the *Corpus Hermeticum* was not of Egyptian origin and that it was composed not by Hermes Trismegistus, but by Christians from around the 2nd century. This revelation put

a halt to Hermeticism in the Renaissance. Nevertheless, even though it severely weakened the esoteric tradition elaborated upon in the Renaissance, it did not obliterate the fact that there was in effect a transmission of knowledge to the West coming from a remote past, of an "Orient of Lights" in which Egypt may be considered the center of attraction. Nonetheless, the foundation of what constituted the edifice of Western esotericism—alchemy, astrology, magic, Qabalah, science of numbers, divination, etc.—was laid in the Renaissance. It is thus astonishing to note that Casaubon's discovery coincided with a reorganization, a refoundation of Western esotericism marked by the publication of the Rosicrucian manifestos in 1614. Christian Rosenkreuz had replaced Hermes Trismegistus and Egypt had left the scene, but it would come back later, as we shall see in a future article.

This rebirth of the Tradition occurred in an atmosphere of crisis which seemed to be foretold by the *Trigonus Igneus* (*Triangle of Fire*) inscribed in the heavens. What was this mysterious astrological aspect? We shall investigate this subject in the next article in this series, entitled "The Triplicity of Fire." Δ

ROSICRUCIAN DOMAIN IN QUÉBEC

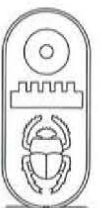
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Oh, No! I'm in My Seventh Cycle!

An Insightful and Humorous Look at the Cycles of Life

by Andrea O'Brennan, S.R.C.



Soror Andrea O'Brennan, a long-time Rosicrucian and Martinist, served at Rosicrucian Park as T.M.O. Administrator and Rosicrucian Affiliated Bodies Manager until the time of her transition in December 1999. She wrote this article several years ago as a talk delivered from the East in the Grand Temple. Rosicrucians and Martinists throughout this jurisdiction will remember Andrea for her sharp intellect, her quick wit, the love she showed for Rosicrucians and Martinists and all those on the Path, and her long devotion to the ideal of service to members of both of these beloved Orders.

She is survived by her husband, Frater Mark Moulton, who currently serves as Master of Ralph M. Lewis Lodge in San Jose, California.

MY ARTICLE'S TITLE correctly implies that the period of 52 days preceding one's birthday each year is not generally the period most looked forward to of the seven periods outlined by former Rosicrucian Imperator, Dr. H. Spencer Lewis, in his book *Self-Mastery and Fate with the Cycles of Life*.

Dr. Lewis published his book in 1929, and it was based upon a system he developed to outline the normal cycles which every endeavor, and every person, must pass through from inception to completion. As with everything Dr. Lewis did, this system is based upon the natural laws of the universe, which means it really works. It also means time and study are required to uncover all the wisdom the system has to offer. With persistence, we can learn to use the system to our advantage, and in the process, develop mastery over the direction and force of our lives.

To begin, I will briefly outline all seven cycles, because it helps to keep them in mind when we seek to unveil the mystery and power of our seventh cycle.

Each year of 365 days is divided into seven periods of approximately 52 days. Beginning on the date of your birthday, you count forward 52 days and that delineates your first cycle. The next 52 days will be your second cycle, and so on. The seventh and final cycle ends the day before your next birthday.

As Dr. Lewis says, "Each cycle contains opportunities, conditions, urges, influences, temptations and cosmic effects which have an important and subtle bearing upon the success or failure, strength or weakness, joy or sorrow of your personal affairs." When we understand the force in operation during each cycle of our life, we can choose to work in harmony with it and thus become master of our fate. As it turns out, the force at work can be tied into certain planets.

Days of the Week

Through a nice accident of history, the days of the week are labeled by names linked to seven planetary influences, and what's more, they're in the right order. Under the old Ptolemaic system (see diagram) the seven planets were arranged in a circle around the Earth. Moving counterclockwise, we begin with the Moon, then Mercury, Venus, the Sun (which was treated as a planet for esoteric purposes), Mars, Jupiter, and ending with Saturn.

The early Christians adapted the seven-day week of the Hindus and merged it with mythological planets. They were trying to juggle the Ptolemaic system in such a way that Sunday would fall on the last day of the week. Whether by chance or divine intervention, the order ended up actually corresponding to the natural phases of any process when it is broken down into seven parts. These are the cycles gleaned by Dr. Lewis. When they are traced upon the Ptolemaic system they form a seven-pointed star.

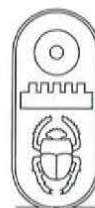
If you will examine the diagram, we begin our week with Sunday (Sun) at the upper left. Crossing the circle to the lower right we come to the Moon, which rules the second day of the week, appropriately named Monday. Next we swing across to the mid-left to Mars, the god of war. Tiw was the Norse equivalent of Mars, which is where we get the name Tuesday (Tiw's-day). Directly across from Mars is Mercury, messenger of the gods whose Teutonic name was Woden. Hence Wednesday (Woden's-day) is ruled by the planet Mercury. Moving across and down we arrive at Jupiter, who in myth was Father of the Heavens. Thursday is named after Thor, the Norse god of Thunder and the equivalent of the Roman Jupiter. Moving back to the upper right we come to Venus, the goddess of love. Friday derives its name from the goddess Frigg, much beloved wife of Woden and symbol of love in Teutonic mythology. Moving down to the bottom of the circle, we encounter Saturn, the huge planet which rules Saturday. Saturn was the god of seed sowing, wherein the seeds of the future are planted. Finally, we swing back up to the Sun to begin another cycle. This pattern, as you can see, creates a seven-pointed star.

The broken line bisecting the diagram down the middle helps clarify that those planets and influences on the left side are active, while those on the right are passive—with Saturn straddling both the active and passive demarcation. Keep this symbology in mind as we cover the nature of the seven cycles.

The Nature of the Seven Cycles

To help me remember the essential power of each cycle, I've developed one or two words to summarize the characteristics Dr. Lewis wrote about. These words are personal choices; you may find that other words suit you better.

Bearing in mind that your first cycle begins on your birthday, the first 52 days of my year I



call "Campaigning." This energetic period resembles running for office, because it's a good time for advancing ourselves, seeking favors, seeking employment, applying for loans, beginning something new. The Cosmic supports our name, reputation and integrity in this period when we can easily sell our good qualities to others. This cycle falls under the influence of the Sun and corresponds to Sunday. The full, strong light of the Sun gives power and clarity to any new venture we undertake, and it is definitely an active cycle.

The second cycle of 52 days I call "Quick Change" because cosmic vibrations favor plans, journeys, or moves that can be accomplished quickly without a great deal of thought. This cycle is ruled by the Moon and corresponds to Monday. It is the opposite of the first period in that it is passive. Gone is the steady, clear purpose of the first cycle, to be replaced by a facile but murky reflection of light. This makes it an unfavorable period to pursue anything which depends upon long-range planning or sustained thought.

The third period, which I've named "High Energy," swings back into the active side of the circle. The fluid, changeable nature of Monday gives way to great endurance and physical energy to accomplish goals and overcome obstacles of long standing, not through force but through persistence. It's not a time to sit and think; it's a time to get up and do. This cycle is dominated by Mars, the god of war, and corresponds to Tuesday. It's warlike influence does give us great strength and energy, but we must be careful to focus that burst of energy where it will do the most good. It is often tempting to scatter our energy among too many projects at this time, thus weakening its force.

The fourth period I call "Inspiration," and it is during this time the we overflow with mental creativity and inspiration. Ideas spill through the mind to be acted on quickly. We should follow hunches now and remain open to new ideas. This cycle is dominated by the planet Mercury. Mythical Mercury was the fleet and agile messenger of the gods, which is why the primary nature of this phase is spiritual influx. It is a passive period, however, and not a good time for marriage or business propositions which require careful evaluation and weighing of alternatives.

The fifth period is "Success," where we find completion of the things we have labored for. Our personal affairs expand, grow, and prosper in this active phase. It is the perfect time for metaphysical

studies and the pursuit of the finer things in life, for instead of relying on spiritual influx, we need to actively pursue learning. Falling under the influence of Jupiter, Father of the Heavens, this phase is akin to Thursday. I have to believe that Dr. Lewis was taking advantage of the natural propensities of Thursday in recommending it to us Rosicrucians as the day for our personal sanctum studies. During this highly metaphysical phase, though, we must be careful to deal in nothing questionable or dishonest.

The sixth period I have termed "Holiday" because it is time to relax and seek more enjoyment in life, time to pursue pleasurable and amusing things and renew friendships. Our affairs continue to prosper as in the previous period. This is a fine time for relationships and indulging in the higher things of life, for this phase falls under the influence of Venus and corresponds to Friday. It is a passive period, though, which is why it is important not to overindulge in physical pleasures, but to keep to the higher forms of love. This phase would be a poor time to isolate oneself or undertake long and taxing journeys.

The Seventh Cycle Is a "Caution"!

The seventh and final period I call "Caution!" as it can be very disruptive. Things which are already unstable or shaky tend to disintegrate at this point—our relationships, our health, our projects. It is also the time when our judgment falters. We have trouble thinking clearly just when we seem to need to think most clearly! In direct contrast to Friday and the planet Venus, Saturday belongs to Saturn, the brooding and extremely powerful planet straddling the passive and active line at the bottom of our diagram. In this phase we tend to withdraw from the world and turn our focus inward. All in all, it is the darkest period of our year because the consciousness stays stuck in the body where we can't make good use of our intuition or acquire wisdom.

Saturn was the god of seed sowing, and in ancient times, the Saturnalia was a festival characterized by unrestrained, even dissolute jollity. The closest modern-day equivalent would be Mardi Gras, which on the surface appears to be a joyous festival but is actually filled with grotesque imagery and physical excess. Our Halloween festival is a milder version. Both these festivals serve an important purpose in allowing the dark side of our nature to be released in a somewhat

socially acceptable manner. It is this side of human nature that is in operation during the ritual Saturday night binge so prevalent in society.

Somewhere in our year we have to allow our dark side to surface, and the seventh period is the time to do it. In practical terms, this means we should permit ourselves to be moody, to wallow a bit in self-pity, to cry or moan over the misfortune we encounter here and there, to tuck into ourselves and turn away from the world. However, at the same time, we need to exercise enough control so that letting go of some steam doesn't disintegrate into a scalding torrent which withers the earth and all life around us! If we don't find a way to give in to this now, it will come back later in some more damaging form.

Our seventh period is also the most critical in terms of health. If any part of the body is weak, that weakness will be exacerbated during this cycle—especially if we don't take extra care to conserve our energy. Fortunately, withdrawal from the world does conserve energy, so it's best not to fill this period with social activity or projects to take your mind off what's happening. Better to ride it out and keep observing. Use this time to pamper yourself, to indulge in things like long hot soaks in the tub, or a day at the mineral baths, or a long quiet walk through the woods.

Is there Anything Positive about the Seventh Cycle?

There are some very positive aspects to this seventh cycle . . . more than you might think. Admittedly, the positive aspects are such that perhaps only someone on a mystical path could appreciate them! Nevertheless, it is a period when unworkable things need to be torn down so they can be rebuilt in a better way. If we don't tear the faulty structures down ourselves, the Cosmic gives us some assistance during this phase! After the painful reaction is behind us, we will usually be thankful for the dismantling of some cumbersome thing we were clinging to.

Another positive aspect is that it feels so good when it stops! This dark withdrawal makes the sunshine of your upcoming first cycle all the more precious and invigorating. If we have used the dark period of observation and self-focus to advantage, we will find ourselves able to quickly formulate and launch new plans and structures in the first cycle.

The seventh cycle is also the single most powerful cycle for learning and development. As Rosicrucians we have long since figured out we don't learn much when things are going really well. It is when challenges arise and things are tough that we learn the lessons needed to help us advance along the Path. It is in this disruptive, dark cycle that the seeds of the god Saturn are planted, seeds which will blossom in the sunlight of our first and subsequent cycles.

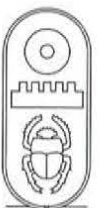
When all else fails, think of the seventh cycle as that dark, silent precursor to spring when the farmer goes out before sunrise to dig up the soil and drop into the cold earth the seeds which will produce next year's crop.

Finally, there is literally no way to move forward with the new year in a positive way without this seventh cycle. It is the closing arc of the circle, a section that enables us to look around at the circle we have almost completed and see what is needed to begin the next circle a few notches above the last, so our life moves forward in an upward spiral. If we don't take advantage of this opportunity to reflect, we may literally find ourselves locked into another year in the same rut, or worse still, moving in a negative spiral.

Our Personal Weekly Cycle

Let me point out that in his book, Dr. Lewis tells us that the day of the week on which we were born is actually our "Sunday"—the day of our sun sign. For example, I was born on Thursday, which means that for the rest of my life, Thursdays will tend to be like the first cycle of my year. Thursday is usually a good day for me, and if I'm smart, I use it to present my ideas to my colleagues. Friday is my day for "quick change," so I concentrate on doing a lot of little "no brainer" projects that have been piling up. Saturday is my most physically energetic day. Sunday is my day of inspiration and creativity. Monday is my success period, and Tuesday my "holiday" (so why do I have to go to work on my holiday?). Wednesday, the day before I was born, is my day of "caution," my seventh cycle, the most challenging day of my week. I try not to undertake anything complicated on Wednesdays.

Which brings me to my final point. We don't always have a choice about what period we can use to tackle the tasks which confront us. We can, and should, try to be observant about the natural cycles we encounter and use them to our advantage. You will find, if you



The Seven Cycles:

Cycle	Day of Week	Active/Passive	Planet
1. Campaigning	Sunday	Active	Sun
2. Quick Change	Monday	Passive	Moon
3. High Energy	Tuesday	Active	Mars
4. Inspiration	Wednesday	Passive	Mercury
5. Success	Thursday	Active	Jupiter
6. Holiday	Friday	Passive	Venus
7. Caution!	Saturday	Both	Saturn

delve into cycles, that there are numerous cycles operating in our lives, overlapping one another in endless patterns: our birth cycle, the weekly cycle, our soul cycle, the cycle of any relationship we are in, the cycle of the business in which we work, the seasonal cycles, etc. We have to be ready to seize our opportunities and carry out our responsibilities, no matter what cycle we are in. If you are deep in your seventh cycle and just want to curl up and hide, but someone you love is in crisis or a crash project surfaces at work, you can't simply turn your

back on a loved one or a vital project because the time is inconvenient.

What we can do is find another cycle operating in our life, and tap into it. We can draw on the energy of the work cycle, or the normal weekly cycle, or whatever is available. Or we simply draw on inner reserves because we have no other choice at the moment. Part of the distinction of being a true mystic is that we labor on in service to the Cosmic even when things are darkest. For as mystics, we know the darkest hour always precedes the dawn. Δ

CONVENTION AMORC MONTRÉAL 2000

"Rosicrucian Philosophy: Light of the Third Millennium"

October 6-8, 2000 — Montréal, Québec, Canada

An AMORC Regional Convention organized by the French Jurisdiction will be held in Montréal, Québec, Canada, on October 6-8, 2000, at the Laval Convention Center. The Convention will be conducted in the French language, and French-speaking Rosicrucians in the English Grand Lodge are invited to attend. Guest of honor will be French Grand Master Serge Toussaint. Rosicrucian Imperator Christian Bernard will also be in attendance. The Administrator General of the Russian Jurisdiction is scheduled to deliver a special message of Light. For application forms or for more information on the Convention, please telephone (514) 596-1686, or write to: AMORC Convention Montréal 2000, C.P. 308 Succ. De Lorimier, Montréal, QC, Canada, H2H 2N6.

INNER LEARNING THROUGH THE POWER OF SILENCE

by Jeanne Guesdon, F.R.C.
Past Grand Master of AMORC France

BEFORE HE WOULD INITIATE a neophyte into the mysteries of his teachings, the philosopher Pythagoras would subject the candidate to various ordeals designed both to strengthen his character and allow Pythagoras to judge him. Thus the newcomer amid the sages of Crotona listened but never asked questions. For months on end he was subjected to the discipline of silence, so that when he was finally allowed to speak again he would do so only with circumspection and respect. He had learned inwardly, through personal experience, that silence is an almost divine power—the mother of all virtues.

Alas, why are we not still today under the paternal authority of Pythagoras? The main trouble with today's world is the lack of silence. Not only is contemporary society literally poisoned by the tumult of machines (including talking ones), but also—and especially—it is saturated with loud and empty words. It is a question of who will speak the loudest, who will make the most statements, who will tell his story with the most trifling details.

How right was Kierkegaard, the great Scandinavian thinker, when he wrote: "The world in its present state is sick! If I were a doctor and was asked for advice, I would answer: 'Be silent!'"

Yes, true Rosicrucians can be recognized by their oral temperance, among other virtues. They speak only sparingly, and the words they speak are rich in meaning. They practice the following advice from a Sufi teacher: "If the word you are going to speak is not more beautiful than silence, then do not say it!"

When we apply for initiation, we must remain silent not only toward others but toward ourselves also. Let us understand this well. It is in silence that the Cosmic, the Divine, communicates with us. In order for us to hear God's advice, to receive intuitive flashes, we must know how to silence the profane voice within. The Bible teaches this symbolically in the first Book of Kings (19: 11-12), where the prophet Elijah is shown taking refuge in the desert and waiting for a message from the Lord: "And he said, Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before

the Lord; but the Lord was not in the wind: and after the wind, an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice." It is then that the Lord appeared to Elijah.

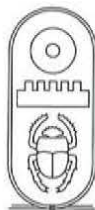
In his famous treatise entitled *Language of Birds*, the mystic Attar expresses the same truth in a different way. As long as they walked, they talked; but when they arrived all talk ceased. There was no more guide nor traveler; even the road had ceased to exist.

One of the greatest French mystics, Louis-Claude de Saint-Martin, was aptly named the "Unknown Silent One" by his disciples. More than anyone else, he exalted the virtues of silence. He wrote: "Great truths are taught only through silence." Better yet, he made this remark which unfortunately applies so well to our times: "Is there a greater proof of man's weakness than the multiplicity of his words?"

It is very true that silence is a real test to the one who, through habit or tendency, does not know how to observe it. Tradition relates that the ancients had made a divinity out of silence; male in Greece, where it was named *Harpocrates*, and female in Rome, where it was called *Tacita*—well named since it is derived from the Latin *tacere*, which means "to be silent." This shows to what extent our ancestors worshiped this virtue; also that the Romans did not consider gossip as a foible of the fair sex.

As told in this message, the discipline of silence is a power; it allows us to maintain within a vital influx that useless words waste away. Before you speak, try to evaluate if what you intend to say is worthwhile; if it can do some good and *especially* if it is not going to cause any harm. You will notice that the effort you exerted in repressing a useless word causes a reaction within, a struggle against temptation. Each victory shall give you new power. That is why it is wise to follow the Sufi's advice, and if what you are about to say is not more beautiful than silence, then abstain from speaking.

Meditate upon this message; think about it often. It is hoped that it will help you to ascend one step higher on the ladder of spirituality. Δ





John Muir, Yosemite, 1908

Interacting with Nature»

A Timeless and Enduring Question

by H. Troy Stuckey, Ph.D., F.R.C.

This is the first article in a two-part series on the life, philosophy, and mysticism of naturalist John Muir. Frater Stuckey has a Ph.D. in Environmental Science. He currently works in the environmental field, and actively publishes in environmental journals of science, policy management, and the humanities on topics ranging from air pollution to waste management to bio-ecological forestry.

MOVING INTO the 21st century, it is important to assess the past and understand how we were ushered into modern times. Many people believe that environmentalism is a new concept, possibly beginning with America's counter-culture movement of the 1960s. However, environmentalism is deeply rooted in history, and many old ideas are still being addressed today. The following essay touches on the life of one of America's most famous environmental leaders—John Muir (1838-1914).

In learning about Muir, a key environmental controversy will unravel, and two camps of environmentalism will unfold—preservation versus conservation. While Muir lived a century ago, his ideas and legacy are still seen today. In fact, the principle underlying the controversy he contended with during his lifetime remains the most popular debate in nearly every current issue concerning the environment. As the founder of the Sierra Club in 1892, Muir inspired thousands to work for the preservation of the wilderness in its pristine condition. His rival was Gifford Pinchot, who is remembered for his practical use of the environment to benefit humanity. Pinchot's legacy is known as conservation.

It is surprising that Muir ever became a writer who inspired so many. He was a man of the wild—a hermit who lived, breathed, and slept in the outdoors. His preferred lifestyle was to experience nature for himself, not to share it with others. He proclaimed more than once that describing his own observations was nothing compared to the realities of the wilderness.

Muir believed that the world functioned through the interrelationships between plants and animals. His writings demonstrate his belief in a giant web in an ecosystem that continually interacted with every other factor so that life could exist in the world that God made. He immersed himself in learning about this world. Striving to understand his own purpose, Muir found himself through his writings. These

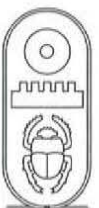
show that he committed his life to establishing a respect for wilderness, a respect that would allow for the survival of nature and the survival of the planet.

Today, it is a well-known fact how important a role the environment plays in our existence as a species. If one species becomes extinct, then everything else is affected. As an early naturalist, Muir may not have known the eventual consequences of a threatened wilderness, but he knew instinctively that if things were not right in the natural order, then something was wrong in what he saw as God's world.

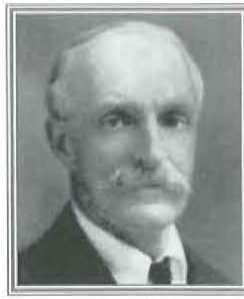
Realizing that the wilderness could be lost to industry and encroaching civilization, Muir devoted himself to saving it from destruction. As early as 1876 he urged the federal government to adopt a forest conservation policy. He eventually persuaded President Theodore Roosevelt to set aside 148 million acres of forest reserves, and the U.S. Forest Service was established in 1905 during Roosevelt's second term. Muir also helped to establish the National Park system. With Theodore Roosevelt, he worked to preserve the Grand Canyon of the Colorado and other unspoiled wilderness treasures.

The Sierra Club

In the early 1890s, a group of mountaineers were making plans for an organization devoted to the wilderness called the Sierra Club. Muir took the lead in its formation. Along with twenty-seven others, Muir founded the Sierra Club in San Francisco on June 4, 1892. Elected its first president, he remained in that position for twenty-two years. Through this organization, people could work to preserve the wilderness. The club was a significant force in the unsuccessful fight to save Hetch Hetchy, a valley that was eventually dammed to provide water for San Francisco. The Sierra Club has continued to be an important watch-dog organization into modern times.¹



After organizing the Sierra Club, Muir met Gifford Pinchot (1865-1946). The latter earned his reputation by instilling European ideas of scientific forestry into the American mind. Pinchot wanted to preserve the environment, but at the same time, he wanted to manage its use to benefit people. Because of Pinchot's science-based ideas, initially, Muir supported him.²



Gifford Pinchot

Throughout the 1890s, Pinchot corresponded with Muir, and arranged for several people to meet the naturalist, whom Pinchot respected greatly. He wrote that Muir "had made for himself opportunities of observation which had been used to give him knowledge of the Sierra unapproached by anyone else."³ Pinchot respected Muir's work and wanted to share this with his friends. Muir's expertise enabled Pinchot to widen his circle of friends and supporters. Pinchot soon became an independent consultant on matters of forestry in New York. It is clear that Pinchot was thinking about large-scale conservation, even at this early date in his career. For example, in a letter addressed to a Dr. Rebbick, dated June 19, 1893, Pinchot explained that Muir had worked to get much of the "Sierra Nevada . . . reserved, to become later on a regularly managed government forest!" This was untrue.⁴

In July, 1896, on a tour by the Forestry Commission through the Northern Rockies, Pinchot and Muir finally met and shared their views on the wilderness. There was an instant connection. Pinchot respected Muir and enjoyed hearing Muir tell about his experiences in the wild. He remarked that Muir's stories were "worth crossing the continent to hear."⁵ Muir liked Pinchot mainly because they shared many beliefs about nature. Both of these men loved the outdoors; nevertheless, differences existed that would make them bitter enemies in the fight over saving the environment. Pinchot placed his priorities in conservation, that is, what was best for civilization, whereas Muir believed in preservation, the effort to preserve the wilderness.⁶

Generally, it has been recognized that Muir and Pinchot had similar views concerning the wilderness from 1893 to 1897. Scholar Roderick Nash argues that the incident that permanently split the ideas of Muir and Pinchot occurred in the summer of 1897. The problem centered around the fact that Pinchot made a statement to the Seattle newspapers implying that sheep should be allowed to graze in the forest reserves. Muir

was certain that Pinchot had told him the previous summer that sheep should not be allowed to graze because they harm the forest. Pinchot denied that he ever made such a statement. Based on the misunderstanding, Muir's anger prompted him to work hard against Pinchot's plans for conservation. However, if Muir had known that Pinchot had written the letter to Dr. Rebbick in June 1893, their paths might have forked sooner.⁷

The Battle to Save Hetch Hetchy

Another issue increased the hostility between the two men. In 1890, the Yosemite was elevated to the status of a National Park. From 1908 to 1913, a national controversy developed over the construction of a dam in Yosemite National Park's Hetch Hetchy Valley. This valley, believed by many to be as beautiful as Yosemite Valley itself, was an integral part of Yosemite National Park. Damming the valley would create a reservoir to supply water for the city of San Francisco. As the champion of the Yosemite, Muir led the Sierra Club on a hard-set preservation campaign against the construction of the dam.⁸

If the project succeeded in creating a reservoir, the valley that Muir had spent years studying would be destroyed, and it would show that National Parks were not safe from exploitation. Muir and his followers distributed literature nationwide on the issue, and they even gained sympathy from President Theodore Roosevelt. Pinchot, however, enjoyed the personal friendship of Roosevelt, who believed it was his responsibility as President of the United States to provide the people with water, lumber, and similar commodities for the national welfare. Pinchot and his associates worked to promote the building of the dam through his scientific beliefs in conservation.⁹

Muir's belief in preserving the aesthetic quality versus Pinchot's utilitarian methods of conservation concerning Hetch Hetchy dam are best summed up by Muir's and Pinchot's own statements. In 1912 Muir said: "These temple destroyers, devotees of ravaging commercialism, seem to have a perfect contempt for Nature, and instead of lifting their eyes to the God of the Mountains, lift them to the Almighty Dollar."¹⁰

Pinchot's opposing view was expressed in his 1913 statement: "As to my attitude regarding the proposed use of Hetch Hetchy by the city of

San Francisco . . . I am fully persuaded that . . . the injury . . . by substituting a lake for the present swampy floor of the valley . . . is altogether unimportant compared with the benefits to be derived from its use as a reservoir."¹¹

By the time the Hetch Hetchy proposal reached Congress, President Woodrow Wilson was in office. Pinchot spoke in support of allowing San Francisco to have a dam for a source of water. He pointed out that if San Francisco was not given control of Hetch Hetchy, the Pacific Gas and Electric Company could gain control of the valley, which would allow that organization to monopolize California's hydroelectric resources. This was not necessarily true. Nevertheless, due to the many issues involved, Congress passed the bill, and on December 19, 1913, President Wilson signed it.¹²

Muir died of pneumonia in Los Angeles on Christmas Eve, 1914, just a year after his cherished valley was flooded. But his influence continued. Through the loss of the valley, the nation was awakened to the dangers of what could happen to America's National Parks. Muir feared that the act of giving the valley to San Francisco would establish resource development as a permanent legacy in America's National Parks. The result was a hard-set campaign for the Preservation Movement. The issue remains unsolved, and even today there is still the problem of conservation versus preservation.¹³

Concluding Thoughts

One of the greatest environmental challenges faced by modern civilization is the struggle to prioritize and regulate the needs of humanity within the framework of an ecosystem concept. Throughout the world, environmental laws are now being implemented. In the United States, the primary objective of many of these laws is to protect human health, addressing the protection of the environment as a secondary component. These are the precise issues that divided Muir and Pinchot a century ago.

Logically, the protection of humanity through the implementation of environmental controls should preserve the environment in some form. From this perspective, it is a win-win scenario. Nevertheless, many people question whether or not humanity has the right to change nature, and if so, to what extent. Others will argue that all actions impact the environment. For example, Henry David Thoreau noted in his classic work, *Walden*, that the encircling trail around a pond he frequented was first blazed into the earth by the Indians, and kept up by the local people who

walked the path. At the other extreme, and beyond the scope of this essay, geologic and astronomical records illustrate a constantly changing universe. One day, our Sun will extinguish itself, wiping out all species on Earth. These changes are not brought about by humanity; rather, universal laws control them.

Today, we live and respond to the actions of our established civilization. The notion that we have passed environmental legislation proves that we have attempted to face our challenges. As a society, we interact with the environment seeking our own success. We simultaneously attempt to maintain our symmetry with nature by questioning our environmental ethics. In the meantime, we must continue our endeavor towards the preservation of the environment and all its species. Inevitably, by achieving this balance, global harmony is assured.

Footnotes:

¹ Nash, Roderick *Wilderness and the American Mind* (New Haven: Yale University Press, 1982) p. 130; Watkins, T.H. and Jones, Dewitt *John Muir's America* (New York: Crown Publishers, 1976) p. 121. For a brief discussion of the Sierra Club, see Deborah Burek, ed., *Encyclopedia of Associations*.

² Nash, pp. 131-159.

³ Muir, John *The John Muir Papers, 1858-1957* (Alexandria, Virginia: Chadwyk Healy, 1985) Reel 2, to Sir Dietrich from Gifford Pinchot, June 19, 1893.

⁴ Pinchot, Gifford *The Fight for Conservation* (Seattle: University of Washington Press, 1967) xiv; *Muir Papers*, Reel 4, to Dr. Rebbick from Gifford Pinchot, June 19, 1893.

⁵ Pinchot, Gifford *Breaking New Ground* (New York: Harcourt, Brace, and Company, 1947) p. 89, pp. 100-101.

⁶ Nash, *op. cit.*, p. 135.

⁷ Nash, *op. cit.*, pp. 137-138; *Muir Papers*, Reel 4, to Dr. Rebbick from Gifford Pinchot, June 19, 1893. For further research on Pinchot's ideas, see Richard St. Barbe Baker's *Green Glory: The Forests of the World and The Redwoods*. Also see Ernest Brunken's *North American Forests and Forestry: Their Relations to the National Life of the American People*; M. Nelson McGeary's *Gifford Pinchot: Forester-Politician*; Gifford Pinchot's *Biltmore Forest, and The Power Monopoly: Its Make-up and Its Menace*. Also see James Steven's *Green Power: The Story of Public Law 273*, and Charles H. Stoddard's *Essentials of Forestry Practice*. For Pinchot's political thoughts, see Martin Fausold's *Gifford Pinchot: Bull-Moose Progressive*, and Paul R. Cutright's *Theodore Roosevelt: The Naturalist*.

⁸ Cohen, Michael P. *The History of the Sierra Club, 1892-1970* (San Francisco: Sierra Club Books, 1988) p. 24. For other readings on Muir's fight, see Stephen Fox *The American Conservation Movement: John Muir and His Legacy* and Samuel P. Hays *Conservation and the Gospel of Efficiency: The Progressive Conservation Movement, 1890-1920*.

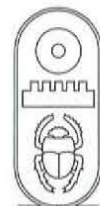
⁹ Nash, *op. cit.*, pp. 159-168.

¹⁰ *Ibid.*, p. 161.

¹¹ *Ibid.*, p. 161.

¹² *Ibid.*, pp. 170-179.

¹³ Watkins and Jones, *op. cit.*, p. 132.



Introducing Soror Julie Scott . . .

My Journey



MY JOURNEY on the Rosicrucian path began unexpectedly. It was during a book review at my church in St. Louis, Missouri. The discussion was just about to commence when a presence entered the room. It was Emma Buford, a Rosicrucian. That day a seed was planted. Over the years I became Emma's friend and she became my mentor.

I immediately noticed Emma's ability to handle all kinds of situations in a serene and effective manner. During one challenging incident in particular, Emma was remarkably poised. I asked her how she managed to stay so calmly focused on what was actually happening. "Have you ever heard of the Rosicrucian Order?", she asked. I had not. That was all she said! I was very intrigued. Shortly after that I questioned Emma again. She then asked if I would be interested in receiving a copy of the *Mastery of Life*. Emma never pushed the Order. As Dr. Lewis recommends in the "Rosicrucian Code of Life," she made others more familiar with the Great Work "by simple statements of facts, simple demonstrations, and the kind word of recommendation." She represented the Order so well that I applied for membership the day I received the booklet.

Emma invited me to the St. Louis Lodge and introduced me to the other members there who greeted me like family. They kindly included me, without overwhelming me. I was deeply impressed with the reverence with which they presented the beautiful ritual and I knew that day that I was in the right place for me.

I immediately became involved in the St. Louis Lodge. One of the most beautiful experiences I've ever had was filling in as Colombe when the young girl who usually served in that position could not attend. Eventually I served in other ritualistic positions and as a Board Officer.

In 1995 I participated in the Rosicrucian trip to Egypt. This experience profoundly affected me. I felt

a tangible connection with the égrémore of our Order. Others on this journey expressed the same sentiments afterwards, and many of us became much more involved in the Order and feel that our initiation in the King's Chamber of the Great Pyramid prepared us for our Greater Work.

A few months after I returned from Egypt, I heard about an opening at the Rosicrucian Egyptian Museum in San Jose. I had worked as a business development manager in the travel industry for thirteen years and my skills closely fit the needs of the museum at that time—to promote the museum within the community. I was hired as Director of the Rosicrucian Egyptian Museum and moved to California. It was truly a blessing to work at Rosicrucian Park and to immerse myself in our traditional heritage from ancient Egypt.

Shortly after I moved to San Jose the Ralph M. Lewis Lodge was established and I served as that Lodge's first Master. This was an incredible growth experience for me and a time of great excitement, opportunity, and hard work. I have also served as Regional Monitor and have been very active in the Northern California/Northern Nevada region.

The Rosicrucian Order has profoundly enriched my life. When I thank my friend Emma for her support and for introducing me to the Order, she calmly refers me back to the "Rosicrucian Code of Life." "Please thank me not, for it is I who am grateful. I seek, and must seek, to serve and labor for the Masters; you have afforded me an opportunity. But, now the obligation to pass it on rests with you; may you, too, find an opportunity to serve someone else."

That is my goal as a Rosicrucian and as Grand Master.

In the Bonds of the Order,

Julie Scott, S.R.C.



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.

NATURE PROVIDES

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

I WOULD like to call attention to some of the natural methods which the ancients of all lands discovered to be valuable contributions to our physical needs—not our needs for sustenance, but for health, vitality, strength, and the prevention and cure of diseases.

We hear so much about the marvelous cures that the American Indian medicine men made through the use of nature's own remedies, as well as through psychological or mystical processes, and we read of similar cures made through natural methods by the Chinese, the ancient inhabitants of Tibet, the mystics of India, the wise men of Egypt, and the miracle workers of other lands. Therefore, we often feel that more information regarding these things might make us better acquainted with many of nature's wonderful lessons.

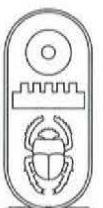
As an illustration of one of these very unusual or rather uncommon benedictions from nature, I wish to refer briefly to a spring of peculiar water that is not popularly known in America, but which has an interesting history. This spring is located in the Taconic Mountains at Lebanon Springs near the eastern edge of New York State. The Indians knew of it, and it was famous with them for many centuries, according to their ancient traditions. Among their special rites and records, it is claimed that the weak, the sick, the diseased, and those especially suffering from unknown diseases or evil possessions, came to this spring, remained awhile, and went away again in perfect health.

It was in 1756 that a Captain James Hitchcock, an English officer who was stationed at Hartford, Connecticut, learned of the spring through Indians

he had befriended. Because his health had begun to fail, they conducted him across the mountains to this spring. He was suffering from a disease which herbs and medicine did not affect, and which the Indians believed was connected with the spirit of some evil being that could be washed away by the waters of the spring.

May I be permitted to say that these ideas held by the Indians of an evil spirit's holding a person in disease, and of water's washing away the evil influence, seem crude expressions of what the Indians really thought. It has been my privilege to be the personal acquaintance of a number of Indian medicine men in the past and to have been a student of many of the medicine men's processes and beliefs as part of my long researches and study of matters relating to early mystical teachings. I must say that the common expressions of the American Indian's beliefs are simply statements that the Indians gave to the white people, and not the true beliefs held by the Indians in their own hearts. Of course, I am speaking only of the learned Indians who were mystics of the first order and real students of human psychology.

It is possible that the average unenlightened Indian was told the same story as the average white person. When the learned Indian or the Indian medicine man or miracle worker spoke of evil influences, and possessions or obsessions, he was not speaking of spiritual beings, or creatures that took hold of another person, as was believed by those who followed the witchcraft doctrines. He was speaking of impersonal influences of an etheric nature, and the nearest I can come to interpreting his explanation is to say that he believed in



spiritual vibrations which entered the human body at certain times and set up certain causes of disease; these vibrations had to be removed by methods other than the use of medicines.

We see in this a somewhat unsophisticated form of a scientific understanding of the real psychic nature of many diseases. The idea that fire or water could change vibrations or remove the evil influence is likewise an earlier form of an old scientific belief that fire and water are universal solvents. This takes us into the realm of alchemy as associated with the early phase of the study of medicine and therapeutic methods, and it is not my intention to delve into this matter at the present time.

To continue with my story, the friendly Indians certainly performed a very friendly act when they led Captain Hitchcock to this old spring. The Captain's health began to improve in a manner that convinced him that the waters of the spring were responsible, and he began an investigation to determine who owned the spring and how its waters might be used to help many others who were unaware of this wonderful natural blessing. He found that the spring was owned by a Charles Goodrich, and that it could be leased. Hitchcock's plan was to protect it from becoming contaminated in any way and to preserve it for the future, if such a thing were possible.

Humanitarian Purpose

It is a notable incident in the records that were preserved that the spring was leased to Hitchcock on December 19, 1778, and the wording of the lease clearly shows the humanitarian purpose which Hitchcock had in mind, and which Goodrich recognized, for the lease reads that the spring was turned over to Hitchcock for the period of his natural life, and the consideration was "the love of God, the public good, as well benevolence toward the said Hitchcock."

In a few years, the fame of the spring spread throughout the region, and an increasing number of visitors came to the spring to drink and bathe in its waters. Most of these visitors were cured of various physical conditions in such an unusual manner and so completely that the spring was called a miracle worker, and eventually it was known as "the blessed water—the wine of God." This is the name given to it in an ancient chronicle.

Early Rosicrucians

During the days of the first American Rosicrucian organization, with its headquarters

in Philadelphia, the efficacy of this spring was known and its benefits told to many of those prominent in governmental affairs who came in contact with the Rosicrucians.

Persons traveled from Philadelphia, and even from Baltimore and other Eastern cities, to New York State to be benefited by this wonderful spring, and a treasured register of the visitors to the spring contains the autographs of John Quincy Adams, the Marquis de Lafayette, Martin Van Buren, Daniel Webster, Joseph Bonaparte (the ex-King of Spain), De Witt Clinton, Charles Francis Adams, Henry Wadsworth Longfellow, George Peabody, Albert and Roscoe Conklin, and many others of historic fame.

The spring bubbles up from the bottom of a rock basin about twelve feet in diameter and nine feet deep and at the present time (1929) yields an endless stream of about 500 gallons a minute or approximately 720,000 gallons a day. Scientific investigation has shown that the depth from which the water flows through numberless purifying strata to the surface of the earth is indicated by the fact that its volume is unaffected by surface conditions. In other words, it is not decreased by drought or increased by rainfall. Many eminent scientists, chemists, and experts connected with experimental laboratories have investigated the spring from time to time. They find that the water has an unvarying temperature of 78°F throughout the year.

Authorities on the subject of mineral springs say that the origin of Lebanon Spring was volcanic, which accounts for its even temperature of 78°F. The many scientific analyses made of the water reveal that it has a very distinctive nature, resembling very closely the springs of Gastein and Wildbad in Europe. It is believed that the water has some beneficial qualities because of its contacts with certain elements deep in the earth.

According to those who have gone there and been benefited by the waters of the spring, it would appear that those who receive the utmost benefit are those suffering from any abnormal condition of the kidneys and bladder. The water seems to have an unusual effect upon broken-down tissues in these organs, and upon gouty and rheumatic affections, or upon most skin conditions.

The Rosicrucians have always held that the waters of this spring and similar springs contain mineral elements necessary to establish a harmonic chemical composition in the human body, when

such elements have become deficient through improper eating, the destructive processes of germs, or the subnormal functioning of certain organs in the body. The most important of such minerals produces a solution of rare ingredients in which nitrogen and helium often predominate—resulting in a water composition that greatly aids in curing certain diseases.

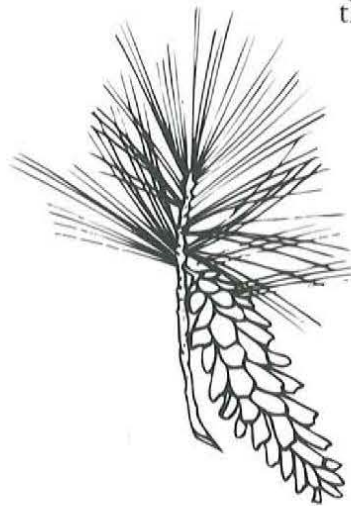
Now in writing about this particular spring we are not attempting to advertise or promote any commercial activities in connection with this

spring. We merely speak of it as an interesting illustration of nature's ways of contributing to our needs in disease as well as in health. Δ

Editor's Note: Although the Lebanon Springs are no longer in operation, there are mineral springs and hot springs to be found throughout North America. This summer you may want to consider visiting and enjoying the waters at a natural spring in your area, and delighting in the many benefits that nature provides through fresh air, sunshine, wonderful plants, and flowing waters.

This Grand Show Is Eternal

It is always sunrise somewhere;
the dew is never all dried at once;
a shower is forever falling;
vapor is ever rising.



Eternal sunrise, eternal sunset,
eternal dawn and gloaming,
on sea and continent
and islands, each in its turn,
as the round earth rolls.

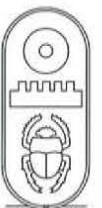
— John Muir

Spanish Language II National Convention

“Unidad Mistica Hacia El Nuevo Milenio”

July 5-8, 2000 — Miami Beach, Florida, USA

All Spanish-speaking Rosicrucians are invited to this Convention, which will be held at the Dauville Radisson Hotel, Miami Beach, Florida. Honored Guests will be Rosicrucian Imperator Christian Bernard and Spanish Grand Master José L. Aguilar. The event will feature Convocations, workshops, discussions, fellowship, and fabulous guest speakers. For more information, please contact Grand Counselor Santiago Morejon at P.O. Box 830082, Miami, FL 33283, or telephone (305) 223-7635, or FAX: (305) 225-5556.



THE TRANSFORMATION OF SPACE AND TIME

by Howard Silsdorf, F.R.C.

VERY SOON after becoming a new member of AMORC and receiving the Postulant Section of the monographs, we are exposed to the notion that space and time are products of our objective consciousness. Indeed, we are also told that our consciousness of appearances—what we think we see—is an interpretation of sensory nerve impulses set in motion by the stimulus of external vibrations, such as those of light waves on the retina of the eye. When you think about it, this is a rather amazing view of reality deserving of further consideration. In this article we will first consider the notion that consciousness does indeed produce a world with space, time, and appearances. Then we will look at the practical applications that can be derived from this understanding.

Many thinkers and philosophers over the ages have taught that the only thing we can know of the world external to us is its appearance, and not the world as it actually is. This is quite different from the commonly held viewpoint that our perceptions are of actual objects in actual space throughout an absolute passage of time. However, further analysis suggests that this cannot be the case. Although this pertains to all of the senses, let us consider visual awareness as an example.

We are taught that we see an object when light from that object strikes nerve endings in the retina of the eye. This causes an impulse to travel along the optic nerve to the visual cortex of the brain, where it is miraculously translated into a conscious experience of the appearance of an object in space as viewed by a conscious subject. If the optic nerve were severed, blindness would result. This obviously indicates that the visual appearance of objects in our consciousness is somehow based on the optic nerve impulses.

In considering that the optic nerve is a complex bundle of fleshy fibers that conduct impulses of an electrochemical nature, certain questions come

to mind, such as: How can electrochemical impulses in a bundle of fleshy fibers become a conscious reality? To what extent do these electrochemical impulses relate to the actuality that is external to us? Could the translation of these nerve impulses into stunning three-dimensional reality be arbitrary or illusionary? Since we cannot know the objects directly, what method do we have to gain certainty that our awareness of appearances has any validity as it pertains to external actuality?

Our consideration of this subject not only includes the visual consciousness of objects, but the appearance of the space and spatial relations between objects. What is space actually? We do not know space as an external reality; we are simply aware of the translation of sensory nerve impulses into consciousness, which includes a spatial translation as well. That is our internal doing. Understanding this is a key to mystical practice.

Idealists and Realists

Some philosophers argue, "Why bother with the notion that an external reality even exists, since after all, we only know of the existence of appearances?" These philosophers are known as *idealists*, in the strongest sense of the word. Other philosophers argue that the external world exists independently of any consciousness, with an underlying material basis for all external objects. These philosophers are known in the materialist sense as *realists*.

However, even the materialist philosopher might agree that the external world is not necessarily the same world as the inner experience of perception or appearance. Many philosophers will agree that the actuality outside of our perceptual experience is an unknown transcendent thing-in-itself. The great philosopher Emanuel Kant called this transcendent reality the *noumenal* reality, as opposed to the phenomenal reality that is in our awareness.

In looking at this perceptual framework from a reasonable and practical standpoint, it seems foolish to assume that any human consciousness contains all there can be of all actuality or noumenal reality. There must be more to everything than just our own minds. At least we hope so.

Also, it seems doubtful that any one of us is a completely isolated being living in a vacuum. Two seemingly distinct people are capable of coordinating their mutual activities in an actuality that is external to both. It is therefore reasonable to assume that we all have some state of interaction with a greater actuality that transcends our objective awareness. I think we instinctively know that that is true. Furthermore, if the phenomenal appearance in our awareness did not correlate in some manner with the greater actuality, how could we live in any context with it? How could we perceive orderliness and stability in any way? If our consciousness of phenomenon, which also includes spatial awareness, did not correspond in some way to the noumenal reality, how could our survival even be a possibility? How could life have any harmonious and fulfilling moments? It seems obvious that a certain correlation must exist.

A good metaphor to describe this could be that the phenomenal reality of our awareness relates to noumenal reality just as a map of California relates to the actual state of California. They are analogous but not really identical. In the Rosicrucian teachings we say that the phenomenal reality exists in the objective mind, and that the transcendent reality beyond the phenomena cannot be known directly by the objective consciousness. However, as we have just reasoned, there must be to some extent a meaningful synergy that exists between the objective consciousness and the greater transcendent reality. This becomes more apparent as we walk the mystical path as outlined in the monographs.

What Is Time?

In a manner similar to space, time is also an internally produced function. Time, we are told by the Rosicrucian teachings, is a production of our objective consciousness as well. It seems incredulous to even entertain the idea that events do not unfold moment by moment in a sequence we call *time*. Yet, if we stop to think about it, we are only aware of things through our perceptions in what seems to be a present moment. We form a perception we call the *present moment* that seems to encompass our total awareness, always. Sequential moments following each

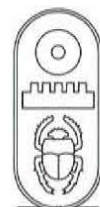
other like beads on a string are never perceived directly, but are constructed internally by the psychological aspect we call *memory*. Even the production of memory within us is realized in the present moment. Any awareness of the past is contained within us in a momentary sense, and the past is not perceived outwardly at all.

If any credence is given to the above analysis, it is not difficult to see how mystics throughout the ages came to the conclusion that the truth of reality is transcendent, and exists beyond space and time. Yet, what value does this understanding hold for us? Are we doomed to live in some kind of illusory space-time trap from which there is no escape?

The answer is that we are not really trapped. What has really happened is that we have been programmed to view reality in certain narrow and restrictive structures. One of the benefits of being a Rosicrucian is that we can participate in an ongoing forum that can lead to a release from these narrow structures of consciousness into much vaster vistas, perhaps eventually to include Cosmic Consciousness.

One helpful step is to realize that the perception of space and time is a learned mode of awareness that goes hand-in-hand with the most basic attitudes that we carry in life. There is scientific evidence that our parents, our culture, our education, etc., have ingrained many basic attitudes in our youth when we were susceptible to such things, and that our perception of space and time goes hand-in-hand with this. Also, it is important to see that our perception of space and time is not due to an inherent neurological structural mechanism beyond our control. Rather, we need to see how perception can be transformed as we evolve in our attitudes and understanding concerning others and ourselves. We could not even hope to experience Cosmic Consciousness that is beyond space and time if this were not true.

In addition to our own mystical experiences, we can also see evidence of radically different spatial perception by comparing modern perception with that of other epochs of human history. Consider the following excerpts from the book *Physics as Metaphor* by Roger Jones: "Our modern notion of space is a compound metaphor that embodies all our concepts and experiences of separation, distinction, articulation, isolation, delimitation, division, differentiation, and identity. Fundamental to all of these is the idea of distance, for one cannot distinguish and identify overlapping things. One cannot articulate objects that cannot



be resolved and distanced from one another. A most fundamental and universal property of space, embodied or implied in all physical law, is that two things cannot occupy the same place at the same time. This impenetrability of the point and the idea of extension are the essence of our spatial metaphor. The laws of perspective and of geometry for us are a codified summary of our normal experience of alienation, unique identity, and unrelatedness. It has all been abstracted, externalized, and synthesized into the cold, empty void we call space. But it is all our own doing and the result of idolizing our creation. Yet we continue to believe that space is simply *there* independent of us, and so it always was and always will remain.

"The metaphor of space is our modern mechanism for avoiding the horrendous experience of oneness, of the chaos, of the ultimate state of unity to which the mystic seers and philosophers of all ages have referred. We fear that state and picture it as one of undifferentiating dissolution and non-identity Our modern space is the perfect metaphor for separation, extension, individuation, and alienation. We cannot even conceive of existence except in space, which then becomes the medium par excellence of existence. *To exist* is derived from the Latin verb meaning *to stand out*, and space is exactly what we stand out from. Space is the background from which we emerge or exist, in which we become an articulate, individuated, unique being. On one side of the coin is existence and uniqueness, on the other, alienation and isolation. Our spatial metaphor is thus intimately linked with our fears and apprehensions about life, death and survival."

Jones continues with an alternate perceptual example: "The space of medieval consciousness, by contrast, is organic, connective, nurturing, human, intelligent, and alive with meaning. It is a realm of wisdom and a storehouse of knowledge. Rather than space, it is place, home, and environment. Like a womb to an embryo, it sustains, warms, and nurtures; it provides balms and life-lines; it has no clear-cut boundaries, no separation between inner and outer. Although less sharply defined, clean, and geometrical than our space, it contains things that we would not think of as spatial at all, things psychological, emotional, and intuitive. One's feeling for others and for other living and inanimate things are included, so that the sense of medieval space incorporates love, appreciation, inspiration, belonging, kinship, and holiness. In the medieval world, you felt somewhat less individual, but much more a vital part of things. You belonged to some great organism

and functioned meaningfully and purposefully within it. The meaning and purpose might not be clear, but it was there all around you. You could feel it, sense it."

This passage indicates that our perception of space is not absolute, and that it can be different from what it is now. The dissolution of alienating boundaries seemingly around us in a spatial sense can only dissolve as we adopt an attitude that expands our awareness outward in a more inclusive way. An attitude that is less egocentric and more altruistic is encouraged in the monographs. This would include an attitude of service, would it not?

An attitude of service causes the perceived space around us to lose its alienating qualities and become transformed into a connecting web with others. Paradoxically, our own self-awareness is enhanced in the process. An attitude of service does not exclude proper service to ourselves. An attitude of service naturally occurs as consciousness becomes more expansive, inclusive, flexible and creatively relational. In addition, as our psychic abilities grow in ways that are proper and virtuous, as taught in the monographs, the space around us is transformed into a vibratory medium filled with light. We feel very close to some people in this new spatial awareness, where we may have emphasized the thousands of miles of separation between another and ourselves in our old spatial mental construct. Space becomes our living, breathing, and delightful stage for the ongoing drama of life. It loses its alienating and isolating qualities.

Time also can be transformed in our experience. Time is mostly seen in today's world as a linear string of moments moving inexorably into the future. This viewpoint is the result of the need to become more and to achieve more. Only the addition of continuous new moments in seemingly linear time makes this possible.

In most places of business a look at the wall usually reveals a production schedule chart with lines marked with milestones extending straight into the future. This obsession with linear time can be stressful, and diminishes the strong presence of transcendent Being that is proper for us to experience. It seems something else is continually required, and if we ever arrive at a goal, a new one is dangled before us.

However, does not time also have a circular aspect referred to as cycles? The seven days of the week and the twelve months of the year continuously repeat. The sun, moon, planets,

and stars move through the heavens in various recurring harmonies with monthly, yearly, and other cycles. In fact, many cultures, including many Native American cultures, did not even have labels for different years. Numbering years like 1998, 1999, 2000, etc., was not even thinkable in their consciousness because the linear perception of time was not dominant. The Springtime, for example, simply returned. Spring, like the other seasons, was a place revisited in a harmonious cycle.

Zuni View of Time

The Zuni Indians of the American Southwest, like other Native Americans, used alignments of the Sun with mountains and specially erected pillars that would cast aligned shadows on a particular day of the year. Frank Cushing, a Smithsonian Institution agent who lived in the Zuni Pueblo for five years during the 1890s, recorded the following in his journal: "Each morning, too, just at dawn, the Sun Priest, followed by the Master Priest of the Bow, went along the eastern trail to the ruined city of Matsaki, by the riverside, where, awaited at a distance by his companion, he slowly approached a square open tower and seated himself just inside upon a rude, ancient stone chair, and before a pillar sculptured with the face of the Sun, the sacred hand, the morning star, and the new Moon. There he awaited with prayer and sacred song the rising of the Sun. Not many such pilgrimages are made ere the 'Suns look at each other' [the one in the sky and the one on the throne]; and the shadows of the solar monolith, the monument of Thunder Mountain, and the pillar of the gardens of Zuni, 'lie along the same trail' [In other words, the unique single day alignment when Spring arrives]. Then the priest blesses, thanks, and exhorts his father, while the warrior guardian responds as he cuts the last notch in his pine-wood calendar, and both hasten back to call from the house-tops the glad tidings of the return of Spring."

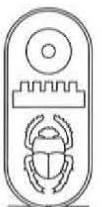
This passage indicates a viewpoint and appreciation of time on the part of the Zunis that is highly circular or cyclical. No straight lines were perceived in the Zuni view of time. Daily and seasonal cycles were circular journeys of return. Cyclical return makes all harmony possible. In music, a tone is the repeated vibrational cycle of a constant quality. Music in general has returning themes. Being, and not becoming is emphasized in the cyclical. It seems that our modern view of time is too linear, and is associated with a hidden drive to escape simple being, which is erroneously viewed as insignificant. More is always seemingly needed. Cyclical time on the other hand allows for harmony, and an awareness of Being.

However, it is also important to note that a fixated viewpoint of purely circular time will eventually lead to individual and cultural stagnation. No growth is possible when that kind of time dominates a culture. On the other hand, a purely linear view of time leads to meaninglessness and lack of harmony. Obviously, these two perceptions of time need to be brought into balance in our lives so that we can maintain a sensed contact with Being, while having openness to new adventures in our lives. While forces around us try to keep us focused on linear time, we are always free within ourselves to maintain an awareness of the cycles and seasons of the greater Cosmos that are so essential for our well being.

In summary, we have considered how space and time are internally produced categories of our perceptual functioning. Far from being fixed immutable realities, the qualities of space and time are inexorably linked to our progress on the path of life. The Rosicrucian teachings bring us the tools of transformation wherein the fixated patterns of perceived space and time can be ultimately released into the experience of Cosmic Consciousness. Δ

Please Note . . .

The "Rosicrucian Activities" section beginning on the next page features news from around the jurisdiction and a listing of upcoming Rosicrucian Conclaves, gatherings, and classes. Important membership information previously published in the Bulletin will be featured in a special section of the next *Rosicrucian Forum*.



ROSICRUCIAN ACTIVITIES

St. Louis Heptad Holds First Martinist Regional Conclave

Traditional Martinist Order members throughout the West Central Region and beyond joined together April 8 and 9 in fraternal celebration. Presiding over this first-ever event entitled, "The Power of Martinism," was Provincial Master LaVerne Isenberg, who gave the welcoming address and conducted a workshop on the Martinist Temple. Lisa Bigley, Class Master from AMORC's Department of Instruction, represented the Grand Lodge, moderating group discussions, presenting a Martinist visualization exercise, and speaking at the General Conventicle.

The aim of Martinism is to reunite humanity with the Divine by bringing about an understanding of our true relationship with each other, the universe, and God. It is an initiatic Order through which each individual works to reconstruct the Inner Temple, thus becoming fit vehicles to bear the Light that dispels the shadows of fear and ignorance. All active Rosicrucian students who reach the First Temple Degree studies are eligible to become TMO students. The TMO operates under the auspices of the Rosicrucian Order, AMORC.

Other highlights of the weekend included a two-part discussion on "The Light of Martinism"



Among Martinists attending the West Central Martinist Regional Conclave were (left to right) Greg DeVries, Master and Regional Monitor, St. Louis Heptad; Alan Iliff, Regional Monitor, Chicago; Lisa Bigley, Grand Lodge Instruction Department; Samuel Z. Abudullah, Master, Nefertiti Heptad (Chicago); and Dr. Samuel Akpan, Provincial Master Emeritus, West Central Region.

by Dr. Samuel Akpan, a substantive exploration of "Elijah's Cloak" by Alan Iliff, and a humorous motivational talk entitled "A Step Towards Reintegration" by Pattie Killebrew.

Members of the Chicago Heptad added their light and enthusiasm to that of the St. Louis Heptad, along with others from Iowa and Texas. Those who participated deemed the Conclave a great success, and the Chicago group voiced their intentions to sponsor a TMO gathering in their area. Congratulations to all whose efforts brought about a weekend filled with the wisdom, beauty, and power of Martinism.

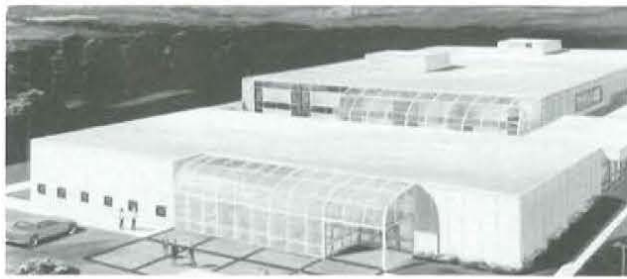


Women of the Nile Opens in America's Heartland

Iowa's Putnam Museum Hosts Popular Exhibit

On June 1, 2000, *Women of the Nile*—the Rosicrucian Egyptian Museum's first traveling exhibit—made its mid-America debut at the Putnam Museum of History and Natural Science at Putnam University in Davenport, Iowa. With the summer travel season in full swing and Davenport a quick half-day drive from Chicago, Milwaukee, or St. Louis, the Putnam Museum is easily accessible to Rosicrucians in the Midwest who may wish to take the opportunity to view this notable exhibit. *Women of the Nile* focuses on the vital roles performed by Egyptian women in the home, the temple, the palace, and the afterlife.

Women of the Nile debuted in the Rosicrucian Egyptian Museum in San Jose last year with a special opening-gala visit by Madame Jehan Sadat of Egypt. The exhibit proved so popular, with record-breaking attendance, that it was held over at the Rosicrucian Egyptian Museum three extra months before going on to its next venue. In October, 1999, the popular exhibit moved to the East Coast of the United States, with a three-month showing at the Stedman Gallery, Rutgers-Camden Center for the Arts, in Camden, New Jersey. The gallery is part of Rutgers University. The exhibit was a major hit at Stedman Gallery, easily breaking previous attendance records and even receiving a great review in *The New York Times* newspaper. Now the remarkable exhibit debuts in the nation's heartland with a five-month run at the Putnam Museum of History and Natural Science.



Iowa's Putnam Museum of History and Natural Science hosts *Women of the Nile* exhibit.

The Putnam Museum is located in Davenport, Iowa, at 1717 West 12th Street. To reach the museum, take the Locust Avenue Exit off I-280 and drive east about four miles to Division Street. Turn right on Division to 12th Street, where the museum is located. The museum is open Tuesday through Sunday (closed most Mondays). The small

admission charge covers all the galleries. The Putnam Museum is a fascinating place to visit and has come a long way since the days when Mary Louisa Duncan Putnam asked neighbors to drop their donations in the kettle drum on her front lawn. Davenport responded and today Putnam Museum features natural history exhibits, an aquarium, Native

American and local history exhibits, an Asian/Egyptian gallery, changing exhibit galleries, and a gift shop. *Women of the Nile* is showing in the Lower Gallery. The museum takes pride in being the science education provider for the region. The Rosicrucian Order, AMORC, is thrilled to make this valuable cultural contribution available to the Quad Cities community. The exhibit will show at the Putnam until November 5.



Elbert Hubbard Chapter Celebrates 60th Anniversary

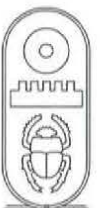
On September 16, 2000, Elbert Hubbard Chapter in Dayton, Ohio, will observe its 60th anniversary with an all-day event which will feature programs on the Chapter's history, the life and philosophy of Elbert Hubbard, a mystical convocation, and a potluck lunch. All Rosicrucians are invited. The program begins at 9 a.m. and ends following convocation at 5 p.m. An interesting 30-page commemorative booklet on the history of Elbert Hubbard Chapter, compiled by Frater James E. Nuckols, will be presented to each attending member. There is no fee for this event, however an AMRA donation of \$10 per person would be deeply appreciated. The Chapter is located at 1850 Wayne Avenue in Dayton.



benefits that result when Rosicrucians come together for Work and Worship in an AMORC affiliated body. A few days later, on September 15, 1940, the Chapter's first organizational meeting was held at a hotel in downtown Dayton. Thus began sixty continuous years of Rosicrucian activity in the Dayton area. In 1943 Dayton Chapter was renamed "Elbert Hubbard Chapter" in honor of the American philosopher, author, editor, and printer, Elbert Hubbard (1856-1915).

Congratulations to the frateres and sorores who have actively participated in making Elbert Hubbard Chapter a success, for it is they who, in spite of all apparent obstacles, never gave up and continued to move the Work forward. Over the years the local members worked together to present convocations, public meetings, regional conclaves, RCUI classes and other events. Through tests and trials they worked so devotedly to maintain the charming old house the Chapter calls home. They even sold candy to raise money. Through it all they continued their important work, and it is they who have made the Chapter what it is today. Thanks to the many members who have kept Elbert Hubbard Chapter alive and strong for 60 years.

— Robin M. Thompson, F.R.C.



ROSICRUCIAN CONCLAVES/GATHERINGS

Active Rosicrucian members at any level of study are eligible to attend Rosicrucian Conclaves, RCUI Classes, IRC Classes, Retreats, and Mystical Weekends, although certain activities at these events may be restricted. Traditional Martinist Order events are open only to active TMO members, unless otherwise specified. Some of the events listed also include activities that are open to the public—check the event description to find out if there are such activities.

For additional information, check the Calendar at our website at www.rosicrucian.org

PAWLING (Poughkeepsie), NEW YORK
North Atlantic Special Martinist Retreat
Weekend
July 14-16, 2000

Sponsored by the New York Heptad, the site will be Holiday Hills Conference Center, 1 Lakeside Dr., Pawling. Grand Lodge will be represented by Dennis Kwiatkowski, Manager of AMORC's Instruction Department. Theme: "Ascending the Path of the Initiate." For more information, please contact Dr. Veronica Rivera, c/o New York Heptad, G.A.F. Station, P.O. Box 7911, New York, NY 10116. Telephone (718) 439-8437, or e-mail: rthomas@gramercy.ios.com

HAMILTON, ONTARIO, CANADA
Eastern Canada/Western New York Regional
Conclave
July 28-30, 2000

McMaster University, Hamilton. Grand Lodge representative will be Edward Lee, Grand Lodge Chaplain. Theme: "Realizing the Unity." For more information, please contact Regional Monitor Shirley Grundy, 358-65 Ellerslie Ave., Toronto, ON M2N 1Y1, Canada, or telephone (416) 226-3396, or e-mail: s.grundy@sympatico.ca

HAMILTON, ONTARIO, CANADA
Eastern Canada/Western New York Regional
RCUI Week
August 1-4, 2000

McMaster University, Hamilton. There will be two classes, scheduled so that students can take both classes during the week. Grand Councilor Ingrid Hutchinson will teach "SHAMBHALA—Journey to the Inner Mountain" and RCUI Instructor Melanie Braun will teach "The Transformative Power of Music." For more information, please contact Shirley Grundy, 358-65 Ellerslie Avenue, Toronto, ON M2N 1Y1, Canada, or telephone (416) 226-3396, or e-mail: s.grundy@sympatico.ca

EDMONTON, ALBERTA, CANADA
Canadian Prairie Regional Conclave
August 18-20, 2000

Freemasons' Hall of Edmonton, 10318-100 Ave. NW, Edmonton. Grand Lodge Representative will be June Schaa, Class Master with the Department of Instruction. Theme: "New Millennium: Dawn of Universal Consciousness." For more information, please contact Helen Achilles at (780) 434-1644, or e-mail Grand Councilor Jorge Oyarzun at: joyarzun@home.com

LOS ANGELES, CALIFORNIA
Traditional Martinist Order Workshop
August 25-26, 2000

Sponsored by the Greater Los Angeles Heptad, the site will be Hermes Lodge, 148 N. Gramercy Place, Los Angeles. Grand Lodge representative will be Dennis Kwiatkowski, Manager, Department of Instruction. Theme: "Martinism in the New Millennium." For more information, please contact Julia Kirk, 2123 Outpost Dr., Los Angeles 90068, or telephone (323) 850-6746, or FAX: (323) 850-6747.

VICTORIA, B.C., CANADA
RCUI Weekend
September 16-17, 2000

Victoria Chapter, Henderson Hall, 1632 Yale St., Victoria. Class to be preceded on Friday, September 15, by a two-hour public lecture. RCUI Instructor will be Edward Lee, Grand Lodge Chaplain, teaching "Mysticism Brought to Life: Putting the Rosicrucian Principles into Action." For more information, please contact Al McEwen, 6894 Wallace Dr., Brentwood Bay, BC V8M 1J2, Canada, or telephone (250) 652-9874, or FAX: (250) 652-8851.

WALTHAM, MASSACHUSETTS
New England Regional Conclave
September 29-October 1, 2000

Doubletree Guest Suites, 550 Winter St., Waltham. Grand Lodge representative will be Dennis Kwiatkowski, Manager, Department of Instruction. Theme: "Echoes of the Masters: Illuminating the Path to Tomorrow." For more information, please contact either Robert LeBlanc, (603) 893-7907, or Jim Federico, (508) 996-3033, or FAX: (603) 890-6516, or e-mail: JanBob@mediaone.net

SEATTLE, WASHINGTON
Pacific Northwest Regional IRC Class
September 29-October 1, 2000

Michael Maier Lodge, 2203 NW 60th St., Seattle. Grand Lodge RCUI Instructor will be Robin M. Thompson, Managing Editor, AMORC Publications Dept., teaching "The Rosicrucian Medicine Wheel." For more information, please contact Chris Corfman, 2203 NW 60th St., Seattle, WA 98107, or telephone (425) 640-3084, or e-mail: chris@blueleaf.com

JEKYLL ISLAND, GEORGIA
Southeast/Florida 2000 Regional Conclave
September 28-October 1, 2000

Villas by the Sea Resort Hotel & Conference Center, 1175 North Beachview Dr., Jekyll Island. Theme: "Initiation—The Awakening . . ." Sponsored by the Southeast and Florida Regions, this event will feature the 2nd and 3rd Temple Degree Initiations, an all-day TMO session, a TMO Initiation, and Rosicrucian workshops and lectures. For more information, please contact Conclave Chairperson Betsy MacKay at (931) 967-8765, e-mail: srcmackay@netscape.net; or Grand Councilor Pearl Boyce at (407) 296-9508, e-mail: L0777@aol.com

SCHILLER PARK (Chicago), ILLINOIS
West Central Regional Conclave
October 13-15, 2000

Hosted by Nefertiti Lodge, the Conclave will be held at Four Points Sheraton Hotel, 10255 W. Irving Park Rd., Schiller Park. Grand Lodge representative will be David A. Burnet, Director, English Grand Lodge Board of Directors. Theme: "Into the Golden Dawn: A Journey into the New Millennium." For more information, please contact Frater Man Amarteifio, 1110 E. Algonquin Rd., # 1-L, Schaumburg, IL 60173, or phone (773) 777-5524, or FAX: (847) 397-6942, or e-mail: manamart@aol.com

WEST MIDDLESEX (Sharon), PENNSYLVANIA
Great Lakes Regional Conclave
October 13-15, 2000

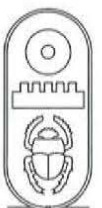
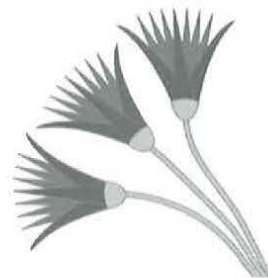
Hosted by nearby Youngstown (Ohio) Chapter, this event will occur at the Radisson Hotel Sharon, Route 18 at I-80 (Exit 1-North), West Middlesex, PA 16159. Grand Lodge representative will be Robin M. Thompson, Managing Editor, AMORC Publications Dept. Theme: "Unfolding Universal Consciousness." For more information, please contact Dorothy Bates, 90-2 Montgomery Lane, Canfield, OH 44406, or phone (330) 533-8144, or FAX: (330) 533-1755.

VALLEJO, CALIFORNIA
Northern California/Northern Nevada
Regional Conclave
October 20-22, 2000

Hosted by Vallejo Chapter, Conclave will take place at Springbrook Masonic Temple, 101 Temple Way, Vallejo. Grand Lodge guest will be Dr. Lonnie C. Edwards, Vice President, English Grand Lodge Board of Directors. Theme: "Quest 2000." For more information, please phone Stella Tannehill at (510) 792-6889, or FAX: (510) 792-7247, or e-mail: stelalyn@pacbell.net

BOSSIER CITY, LOUISIANA
South Central Regional Conclave
October 20-22, 2000

Hosted by the Ark-La-Tex Pronaos, Conclave location will be the Holiday Inn, 2015 Old Minden Rd, Bossier City. Grand Lodge representative will be Edward Lee, Grand Lodge Chaplain. Theme: "Unfolding the Rose." For more information, please contact Dale Baysinger, 134 Jester Rd., Princeton, LA 71067, or phone (318) 949-2993.



"Made Sacred by Our Thought and Conduct"

The Law of the Triangle at Work in a Rosicrucian Lodge

"This is going to cost a lot of money," declared a Michael Maier Lodge officer on looking at the proposed Temple design. It was 1978, and the Lodge had just moved from rented facilities in Seattle's Greenwood neighborhood to property purchased in the nearby Ballard district. The move had seriously taxed the Lodge's meager resources.

We looked at each other, knowing the officer was right, knowing that prudence called for tabling this discussion. "Dare to do, and the power to do it will come!", someone reminded us.

So we did. And it came . . . but not without trials and tribulations. At one point the enormity of our task weighed especially heavily. "Tell me again why we are doing this," one of the officers remarked. "When we open our eyes after meditating during the convocation we want our surroundings to match the harmonious state within us!", we responded.

So, as you see in the photo, the work was done. A year later the new Temple was dedicated, and for over twenty years it has provided the harmonious surroundings to match the internal state of Rosicrucians attending weekly convocations and numerous other events—such as weddings, appellation rites, and degree initiations. However, along with that has come another manifestation of the immutable workings of the Law of the Triangle.

Our Rosicrucian rituals—practiced products of our ancient mystical heritage—comprise the first point on the triangle. The beautiful Temple you see here—the longed for "harmonious surroundings in a world of strife"—constitutes the



second point on the triangle. These two elements—our rituals and the Temple—when brought to life with dignity and sincerity of purpose by Rosicrucian officers and members, combine to manifest the third point on the triangle. Through years of Rosicrucian thought

and conduct the Temple has been made sacred.

During my years in Europe I often sought spiritual shelter in cathedrals, some of them almost a thousand years old. Enter therein and the bustle and disquiet of modern urban life immediately falls away, unable to enter with you. A thousand years of sincere religious thought and conduct has imbued those vast vaults of stone and stained glass with a palpable sense of peace, with a tangible sense of love uniting the created with their Creator—in other words, with sacredness.

When I enter the Temple at Michael Maier Lodge, a mere twenty-year-old room of wood and drywall, I feel that same sacredness. I experience an ease of deep attunement, of receptivity to subtle inspirations not matched even in my Home Sanctum. I feel my spiritual unfoldment—proceeding at times like a slow-motion movie, frame by timorous frame—smoothly fast-forward in resonance with the vibratory residue of millennia-old Rosicrucian thought and conduct.

I return to the workaday world enriched, wondering how much of the next millennium will pass before we make not only our temples, but also our homes, our workplaces, our communities, cities, and countries—indeed the whole planet—sacred by our thought and conduct.

—Gunnar H. Goerlitz, F.R.C.,
Regional Monitor, Michael Maier Lodge, AMORC

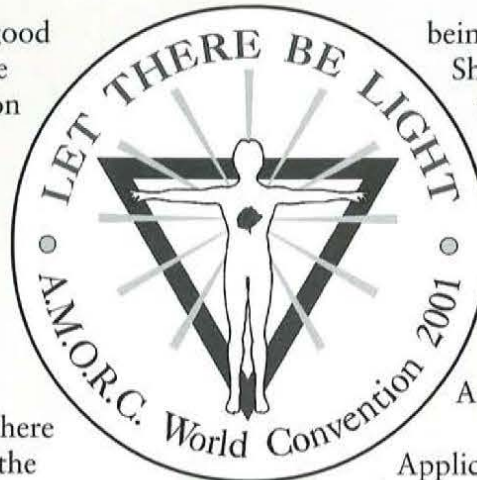
The Imperator proclaims:

“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).



*"The most beautiful and
most profound experience is
... the mystical."*

— Albert Einstein

Within the vast inner world of consciousness lies the key to timeless truths. Embark upon a fascinating journey into self, and discover the wisdom and beauty of the mystical experience. The Rosicrucian Order, AMORC®, offers you the opportunity to explore the mysteries of the universe through its unique and proven method of study.

Our teachings offer a self-guided tour into a new realm of limitless possibilities. As you awaken the sense of the mystical, life begins to take on a richness and splendor that enhances every moment of being. Expanded awareness brings fresh insights, heightened perception, and a renewed sense of purpose.

The real and lasting treasures of the spirit—inner peace, harmony, happiness—are yours for the asking. Look within and find these riches and more as you travel the mystical path.

To take the first step on the journey of a lifetime, call 1.800.882.6672 and refer to dept. JRA to receive our free introductory booklet or visit our Web site at

www.rosicrucian.org.



The Rosicrucian Order is not a religion and does not require a specific code of belief or conduct. It provides a path of knowledge rather than a dogmatic system of beliefs.

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