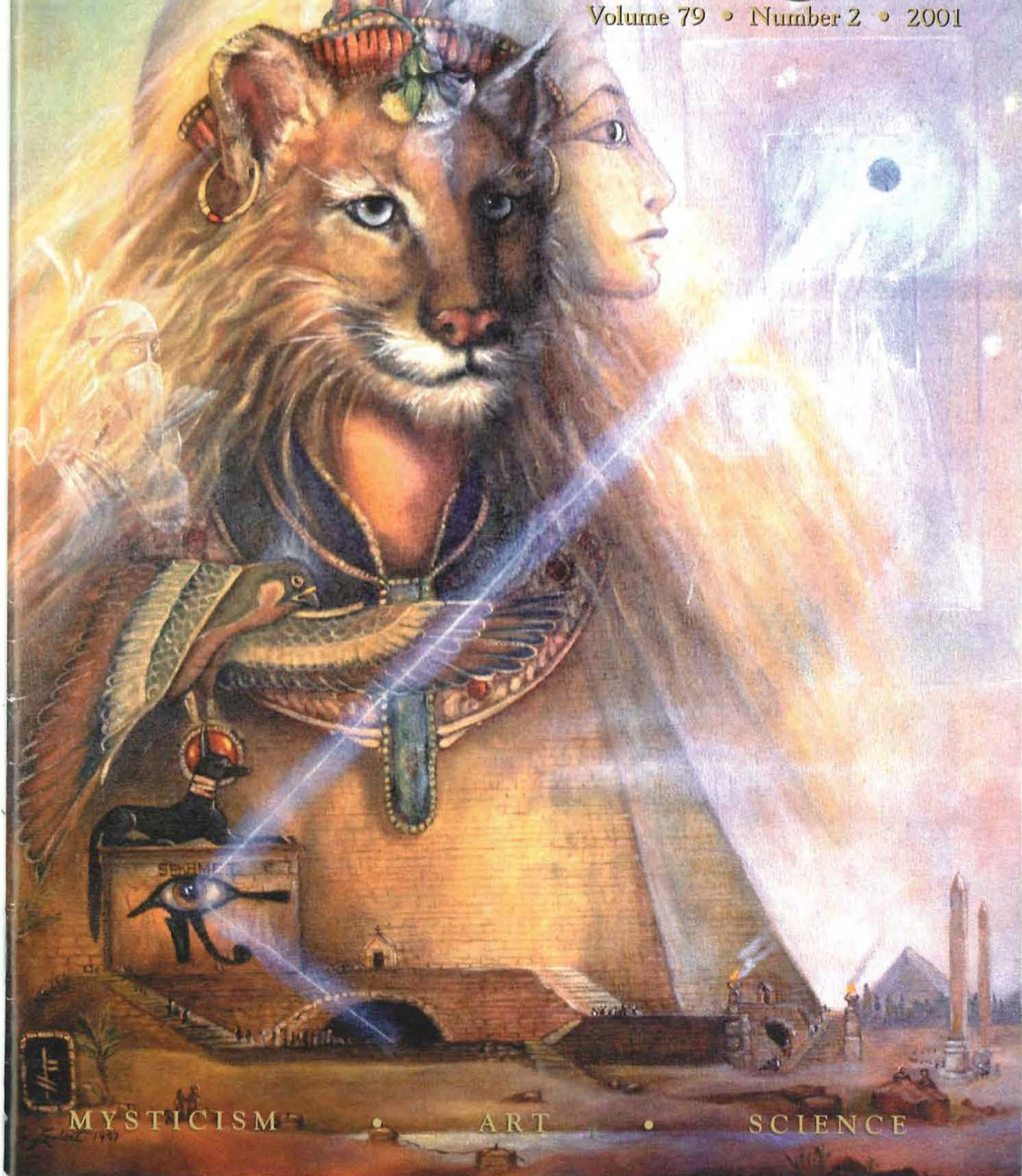


Rosicrucian Digest

Volume 79 • Number 2 • 2001





Treasures from our Museum

A Pair of Cat Mummies and the Story Behind Them

RC 3177

TWO OF OUR most popular artifacts in the Rosicrucian Egyptian Museum are a pair of mummified cats, currently on display in the Museum's Gallery A. Recent research by our curatorial staff has revealed the story behind their acquisition and how they came from Egypt to the United States.

Cats in ancient Egypt were sacred to several deities, most notably Bastet, the goddess of fertility, female sexuality, and protection against dangers associated with childbirth. Bastet was worshiped especially at Bubastis, a temple site in the Nile Delta in northern Egypt. Centers of animal worship linked to the ibis, falcon, crocodile, and other creatures achieved prominence in the Late Period (first millennium B.C.) and Graeco-Roman era, when they attracted numerous pilgrims from throughout Egypt and elsewhere in the Mediterranean world.

It was customary for individual pilgrims to let their presence be known to the shrine-god by paying for a votive offering. Temple priests would arrange for the ritual slaughter, embalming, and mummification of an animal considered sacred to the particular god. Such temples served as breeding sites for these votive animals, which after mummification were stored in catacombs near the shrine. Each burial chamber held thousands of these mummies, an index of the popularity of this form of worship. These cult centers often functioned as oracles, where pilgrims would present private petitions and questions to the god together with the offering of the ritually mummified animal. The pilgrim would then await the deity's response, which was mediated by the priests attendant on the god.

The cats on display in our Museum (accession numbers RC 1676 and RC 2171) are examples of ritually mummified animals that in all likelihood originated from a pilgrimage site such as Bubastis. The unnatural height and tubular shape of our mummies is typical of this genre. In such burials the cat's skeleton was stretched and elongated so as to result in a mummy that was stylized and cylindrical in form. The mummy wrappings themselves are a work of art, composed of folded linen strips arranged so as to create right-angle geometric patterns.

Our Museum bought these two artifacts in 1958 from the Minneapolis Institute of Art, which had received them as a donation in 1923 from a Mrs. George Chase Christian. The Institute's records show that Mrs. Christian and her husband had obtained the cats in 1887 during a trip to Egypt. According to the files in Minneapolis, the Christians purchased the artifacts in Cairo directly from the Boulaq Museum (the national Egyptological collection established by the Egyptian government that formed the basis for the present-day Egyptian Museum).

Intrigued by the notion of tourists being able to buy ancient artifacts from a museum, I contacted Professor Aidan Dodson, an Egyptologist who has researched the history of the Cairo Egyptian Museum's collection. In an exchange of correspondence, Dr. Dodson was kind enough to inform me that the Christian family's museum purchase of Egyptian mummies was not at all unusual, insofar as "the Cairo Museum, in its various incarnations, had a 'Sales Room' until fairly recently"—perhaps as recently as the Second World War.

Thus Egypt's national museum generated revenue by putting on sale various antiquities designated as surplus: that is, authentic pieces for which no display space was available. As a result of the discovery of animal catacombs in the 19th century, the Boulaq Museum had at its disposal a plentiful supply of linen-wrapped cats—which allowed these mummified felines to make their way from Egypt to Minnesota and from there to the Rosicrucian Egyptian Museum in San Jose.

—David Pinault, Ph.D.
Research Associate
Rosicrucian Egyptian Museum



ROSICRUCIAN
EGYPTIAN
MUSEUM
&
PLANETARIUM

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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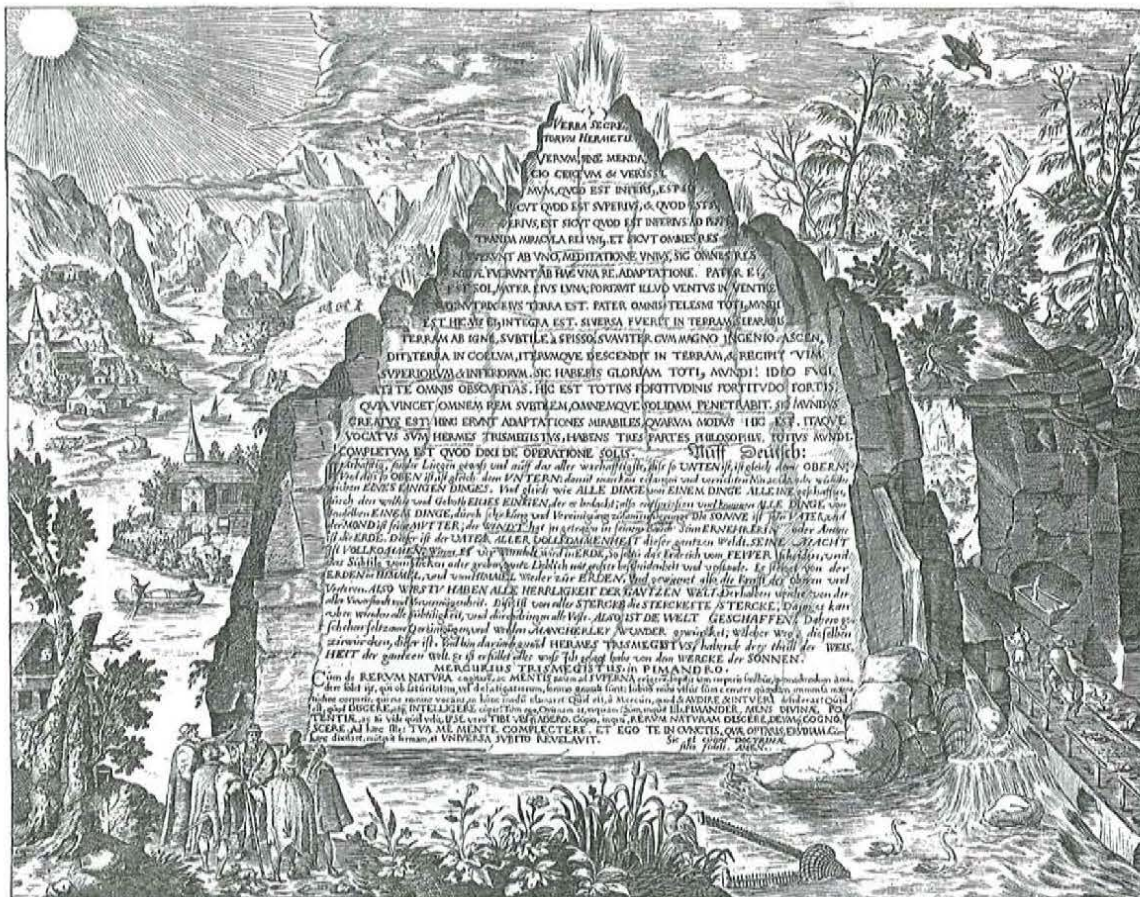
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"The Goddess Sekhmet" © Georgia Lambert, 1997



Text of the Emerald Tablet written on a mountain. Amphitheatre of the Eternal Wisdom, Heinrich Khunrath.

ROSICRUCIAN HISTORY

from Its Origins to the Present

Part VI

The Emerald Land

by Christian Rebisse, F.R.C.

translated from the French by Richard Majka, F.R.C.

Assistant Editor, Rosicrucian Digest

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2001

AS WE LEARNED IN a previous article in this series, from a strictly historical viewpoint, the Rosicrucians appeared only at the beginning of the 17th century. May we conclude that they did not exist before then? According to Sédir, "the Rose-Croix bore this name only in Europe and in the 17th century. We may not reveal the names it had elsewhere either before or after." He added: "As for the essential Rose-Croix, it has existed since man existed here below, because it is an immaterial function of the soul of Earth."

Aware of the inadequacy of his own researches, he thought that the real origins of the Rosicrucian Order would not be found on parchments, because it did not pertain to the Earth, but to the invisible.¹

A study of the origin of the initiatic orders based only on their objective and chronological aspects would lead to historicism—in other words, to an essentially positivist and reductionist vision of their genesis. Would this not then run the risk of overlooking the essential: their connection with the sacred? As Mircea Eliade points out,

"The history of religions, from the most primitive to the most complex, is constituted by an accumulation of hierophanies, by the manifestations of sacred realities."² It is the same for the initiatic orders. Their history takes root in numinous experiences³; that is why we must now touch upon this aspect. Just as Christian Rosenkreuz journeyed to the Arab world, in the following pages we will now travel to the Islamic civilization.

The Spiritual Filiation

René Guénon tried to define initiation as being the transmission of a spiritual influence whose source is suprahuman. (Yet he remains imprecise concerning the origin of the latter, which he places in time immemorial.) He mentions two modalities of this transmission: one vertical, which descends directly from the invisible toward humanity, and the other horizontal, which is the retransmission of this sacred trust from one initiate to another. Most people who study the history of initiatic orders generally content themselves in recalling the horizontal filiation, because it is true that the former remains imperceptible to the historian. However, by proceeding in this way, they often limit the subject of initiatic filiation to the level of some administration issuing certificates and diplomas. Other individuals, such as Henry Corbin, give preference to vertical transmission and make the mystical experience, spiritual filiation, a fundamental criterion of traditional validity.

The Imaginal World

At the end of our previous article, we drew attention to the resemblances existing between Christian Rosenkreuz and the biographies of certain founders of spiritual movements. Henry Corbin mentioned the same personalities—and even added a few others—but drew conclusions that were more interesting than those of Paul Arnold. He noted the manifestations of "primordial images" which call attention to identical spiritual experiences. He also speaks of the principle of a common source through a filiation that is not earthly, but heavenly, and which takes root in the "Imaginal World." Henry Corbin does his best to explain the meaning of this world in his many works, and in particular in those devoted to Shihaboddin Yahya Sohravardi (1155-1191), the great philosopher and mystic of Islamic Iran. Hermes, Plato, and Zoroaster were the primary influences who nourished the thoughts of this Platonist of Shiite Islam.

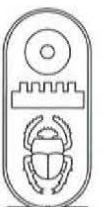
Sohravardi presents the Imaginal World (*alam al-mithal*) as being a dimension located between

purely spiritual and material spheres.⁴ Designated theosophically as the *Malakut* (the world of the soul and souls), it plays the role of mediator between the world of forms and the world of pure essences. It is designated as being the "Eighth Climate," "the Land of the Cities of Emerald," or *Hurqalya*. Sohravardi speaks of it as being the world that the spiritual pilgrim encounters in his mystical experiences. To describe the process of raising the soul toward this level of awareness, Iranian symbology talks about climbing the mountain of Qaf. This involves a cosmic mountain whose summit is none other than the most elevated center of man's psyche. On this summit, one finds the emerald rock which tints the heavenly vault green. This is where the Holy Spirit, the Angel of humanity, resides. Among Sufis, the emerald is the symbol of the cosmic soul. It is also amazing to find a similar concept among Christian Qabalists. For instance, when discussing the soul of the world, Johannes Pistorius, in *De Artis cabbalisticae* (1587), talks about the "green line" of the last heaven. This concept is also found in the *Cabala denudata* of Knorr von Rosenroth (1677)⁵.

True Imagination

The Imaginal World performs a function connected with the inner experience. According to Sohravardi, man has access to this dimension by means of a special faculty of the soul—namely, the active imagination. Paracelsus likewise talked about this faculty of *imaginatio vera*, true imagination, which he urged should not be confused with fantasy. As was shown by Carl Gustav Jung, true imagination is a fundamental key for understanding the Great Work. Furthermore, the *Rosarium* (14th century) indicates that the alchemical opus should be accomplished with true imagination, and Martin Ruland, in his *Lexicon alchemiae* (1612), stated that "imagination is the star in man, the celestial or supracelestial body."⁶ Jacob Boehme also spoke of the Imaginal World in the guises of the Holy Element or the Soul of the World where the Sophia dwells—a representation which recalls to some extent the Spenta Armaiti, the Sophia of Mazdaism.

The Imaginal World is of particular interest to us in that, as was shown by Henry Corbin, it is the timeless dimension where the events related in myths or great epics "unfold." It is the "place" where the visions of prophets and mystics take place, where the guides of humanity receive their mission. It is also the "place" of mystical initiations and, furthermore, of the "spiritual filiations whose





Qaf, the Cosmic Mountain, whose summit is none other than the most elevated of man's psyche. On this summit, one finds the emerald rock which tints the heavenly vault green.

authenticity is not within the jurisdiction of documentation or archives."⁷ This Imaginal World is a meeting point between the material and spiritual worlds; it is called the "land of visions" and "land of resurrection," because it is where the initiate finds his glorious body (the Man of Light also spoken of by Zozimus, the 2nd century Alexandrian alchemist), which makes possible the marriage of the soul, the meeting with its Perfect Nature. For Sohrevardi, those individuals who succeed in this spiritual experience become the disciples of Hermes.

Initiatic Narratives

The pilgrims of the spirit who have attained this level of awareness of the soul have generally related their experiences by means of symbolic narratives. The latter, which have become the foundation texts of the spiritual movements originating in their wake, possess several characteristics. First of all, as Henry Corbin points out, they are not myths in the common sense of the word; they refer to events whose reality, time, and place are not of the order of everyday history but of the Imaginal World, the world of the soul. They relate to *hierohistory*—in other words, sacred history. Thus, they should not

be understood in their literal sense, but in their "inner sense" (to use an expression of Emmanuel Swedenborg), and only Hermeneutics allows one to apprehend their meaning. They then possess a capacity for transformation, because they are the carriers of a light which touches the intimate center of the reader on the verge of perceiving such profundity. Furthermore, it is in this sense that they are truly initiatic narratives. One of the most celebrated among these texts is the one that reported the discovery of the tomb of Hermes Trismegistus.

Perfect Nature

Many historians have noted that Christian Rosenkreuz appeared at the moment when Hermes Trismegistus vanished, after his heritage was called into question by Isaac Casaubon (1614). According to Antoine Faivre, the *Fama Fraternitatis* marked the refounding of Western esotericism. Therefore, it is interesting to note that the description of the discovery of Christian Rosenkreuz's tomb recalls that of the sepulchre of Hermes. According to Henry Corbin, the account in which Balinus—or rather, Apollonius of Tyana—reports his discovery of Hermes' body is the typification of man's encounter with his soul, his "Perfect Nature."⁸ Hermes holds in his hand the Emerald Tablet and a book containing the secrets of Creation. These elements recall the concept which states that the person who succeeds in knowing himself, by entering into his own depths, knows the secrets of God and the universe.

It appears that the narrative of Balinus was taken from a passage in the *Picatrix*⁹, in which Socrates discussed the subject of the Perfect Nature. This discussion, recalling the testimony of Hermes, points out that it represents the spiritual entity of philosophy, the inner guide which unlocks wisdom. Another part of the *Picatrix* includes a prayer presented as belonging to the astral liturgy of the Sabaeans of Harran. It invokes Hermes by specifying that he is called 'Otared in Arabic, Tir in Persian, Harus in Rhomaic, and Buddha in Hindi.¹⁰ Let us add that this encounter between man and his Perfect Nature is also mentioned in the *Poemander*, the prologue to the *Corpus Hermeticum*.

The Old Sage

The tomb represents the place of transition towards the other world, and certain texts associate it with the passage toward the Imaginal World; it symbolizes, in effect, the place of the

metamorphosis of the body into spirit, of its resurrection. For Carl Gustav Jung, it also represents the descent into the depths of the unconscious. The bodies of the two masters, Christian Rosenkreuz and Hermes Trismegistus, discovered in their sepulchres, are those of old men. Jung analyzed the presence of this symbol in myths, stories, or dreams as being the expression of an archetype—that of the “Old Sage.” He thought that when an individual had attained a certain stage in his quest, the unconscious changed appearance in his inner life. It then appeared in the new symbolic form representing the Ego, the innermost center of the psyche. For women, it would be represented by a priestess or sorceress, and in the case of men, it was generally manifested in the form of a old wise man, of an initiator. Jung also saw the archetype of the alchemical process, of initiation, in Hermes. He associated Hermes-Mercury with the unconscious and made it an element of primary importance in the process of integration—in other words, of the discovery of the center of being: the Ego.

The Friends of God

At the end of the final volume of his masterly work *En islam iranien*, Henry Corbin ponders the resemblances existing between the biographies or accounts of individuals who founded certain spiritual movements. He notes various common themes, such as the concept of the Friends of God, the color green, the idea of cycles, as well as the revelatory recurrences of an identical spiritual experience.¹¹ There are common references to a voyage to the Orient, to the discovery of a tomb, to the project of creating a spiritual movement on the fringes of official religion, of a form of secular—or even spiritual—knighthood.



Sublimation, according to alchemy. Taken from Rosary of the Philosophers.

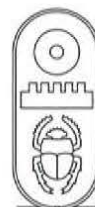
One of the points differentiating Shiite Islam from Sunni Islam is the concept of the cycles of Divine Revelation. For Shiites, the cycle of the prophets began at the moment that Adam was driven from Paradise and when his son Seth had received the sacred trust (Gabriel also gave him a cloak of green wool). This period is completed by Mohammed, the Seal of the prophets. A new period then began, because the Word continued to circulate in Creation; this is the cycle of the *walayāt* whose object was the revelation of esotericism in prophecy. Those who transmitted it were represented as knights and called the “Friends of God.” These beings were perfect men, true epiphanies of God, who had achieved high spiritual realization. They were necessary for temporizing the imbalance of Creation which had lost its connection to the Divine.

One of the greatest representatives of Iranian Sufism, Ruzbehan Baqli Shiraz (1128-1209), said in this regard: “These are the eyes for which God now sees the world.” We also find the theme of the divine friendship in the Gospels. St. John states: “Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.” (John 15:15)

The Green Island

The expression “Friends of God” found its way to the West, where it designated the group founded by Rulman Merswin after he encountered a mysterious wanderer, the “Friend of God of the Highlands.” This small community, which Johannes Tauler visited, had chosen to reside in Strasbourg, in a place called the Green Island. This name brings to mind the secret dwelling, also called the Green Island, of the “Hidden Imam,” which Shiite Moslems await for the return to eschatological time. Rulman Merswin thought that the time of the monasteries was past and that another kind of structure must be created, taking the form of a new order not made up of clerics. We should also note that Rulman’s works, written on wax tablets, were placed in his tomb at the time of his death in 1382.¹²

Some other personalities, such as Tauler, Eckhart, and those grouped around Suso, were called the Friends of God. Suso’s disciples even proposed forming a “Brotherhood of Eternal Wisdom.” Johann Valentin Andreae also used the expression “Friends of God” in his *Theca gladii spiritus* (*The Sheath of the Glory of the Spirit*, 1616),



a book which repeated numerous passages from the *Confessio Fraternitatis*. According to the thinking of the individuals or the groups we have mentioned, the title of Friends of God generally designates the Chosen, the Guides of Humanity, those who lived a illuminating experience.

The Fravartis

In Islam, the concept of the Friend of God overlaps that of a Spiritual Knighthood. Furthermore, the Ismaelian *da'wat* fraternity, with which the Templars had established some connections, took on the appearance of a chivalric order. In Shiism, we even find the idea of knighthood common to the three religions of the Holy Book. According to Henry Corbin, the idea of such a "Spiritual Knighthood" had taken root in Zoroastrianism, a religion of pre-Islamic Iran. It referred to the first moments of Creation, to a mission given to certain beings, called the *Fravartis*, to reestablish harmony in the world. This concept, which cannot be fully discussed due to space limitations, is tied to that of man's initiatic nature, his Perfect Nature, his dimension of the Man of Light, which he reconquers through a mystical experience.

Those who lived this sort of experience, the illuminated—in the noblest sense of the word—are those who have encountered Elijah, the spiritual initiator. According to a Sufi tradition originating in Yemen, Khezzr-Elijah is the initiator of the *owaysi*, disciples who receive their initiation through a spiritual experience, without passing through an earthly master. Examples of such disciples are Oways al-Qarani, Ibn Arabi, Hallaj, etc. It is useful to note that Khezzr (also known as Khird or al-Khadir, or by the name of Khawadja Khidr in India) is often compared to Hermes Trismegistus or to Seth. According to ancient tradition, he inhabits the place where the celestial and terrestrial oceans touch. It is said that his cloak was colored in green after he had bathed in the fountain of life. Khezzr is none other than the designation for Perfect Nature, the Angel of Knowledge—in other words, man's most luminous nature, his Inner Master. This experience had to enter those who lived it in the lineage of a Spiritual Knighthood.

Spiritual Knighthood

We find traces of such a Spiritual Knighthood among the various individuals we have discussed. Around the time that Joachim of Floris (12th century) undertook the foundation of a monastic order in the spirit of primitive

Christianity, Wolfram von Eschenbach developed in Germany the idea of a knighthood common to Christianity and Islam. His *Parzival*, which Richard Wagner made into *Parsifal*, is derived from an Arab text that Kyot le Provençal had obtained in Toledo. This version of the Grail legend is of Iranian origin.¹³ It is amazing to realize that the Grail in *Parzival* is a precious stone upon which the dove of the Holy Spirit descended. One tradition states that it involves an emerald in which the chalice of the Grail has been engraved.

The study of the biographies of the various Friends of God mentioned here encourages us to think that they all witnessed similar spiritual experiences connecting them to a common spiritual filiation. This idea fully preoccupied Henry Corbin, and it is upon this subject that he ended his masterpiece, *En islam iranien*.¹⁴ He believed that the same line of force, plunging into an immemorial past, gave rise within Shiism to the concept of a knighthood common to all Abrahamic tradition, as it kindled in the West the idea of an ecumenical knighthood bringing together Christian and Islamic knights.¹⁵ Do we not see a project common to the supporters of Eastern and Western esotericism among such individuals? Do we not observe here "the most precious spiritual secret of all our Western traditions"?¹⁶ This Spiritual Knighthood possesses eschatological purposes and binds together the Prophets, Chosen Ones, Guides, and Initiates who have worked since the beginnings of Creation for the coming of a Dawn that restores Light to the world.

The Ages of the World

Many traditions claim that the Divine Revelation which totally enlightens man concerning God's plans will be spread out over many millennia. We find this notion in Judaism, Christianity, and Islam. Judaism indicates that the universe will exist a mere 6000 years, and at its conclusion Elijah will return to cleanse the world before the coming of the Messiah. This return is also recalled in the Gospels (Mark 9:12 and Matthew 14:11). This prophecy also characterizes the 12th century when Joachim of Floris allocated the cycles of Divine Revelation among the three persons of the Trinity. After the ages of the Father and the Son, he announced the imminence of the third age of the Revelation, that of the Holy Ghost, which would be marked by Elijah's return. The Church of Peter would be replaced by that of John. These ideas of cycles and the appearance

of a New Church had considerable influence on mystical movements that preached an inner religion. Among these movements Henry Corbin counted the 12th and 13th century Joachimites, Arnold of Villanova, Cola di Rienzi, the Rosicrucians, Jacob Boehme, Schelling, Franz von Baader, Nicolai Berdyaev, etc.¹⁷ Let us emphasize that these ideals also wielded great influence over the Christian Qabalists of the Renaissance, Paracelsus, the *Naometria* of Simon Studion, the Rosicrucian manifestos, and Martinez de Pasquales.

The Paraclete

As Henry Corbin shows, the concept of a Revelation spaced out as cycles also plays an important role in Islam. Moreover, he emphasized the affinities existing between the Calabrian monk's theory regarding the three ages of the world and that of the *hexaemeron* in Shiite Islam.¹⁸ The principle of the hexaemeron was revealed by the Iranian philosopher Nasir-e Khosraw a century before Joachim of Floris had formulated his theory. He drew a parallel between the six days of Creation and the appearance of the six great religions (Sabaism, Brahmanism, Zoroastrianism, Judaism, Christianity, and Islam). Each of these stages is marked by the coming of a prophet who brings new light to the Divine. However, these six days form "the night of religion" and only at the the seventh day would the spiritual and esoteric meaning of all revelations be unveiled. In Islam, many texts develop this same theme, such as *The Wisdom of the Prophets* of Ibn 'Arabi (11th century), who perceived in the prophets the exemplification of the degree of the hierarchy of being and of Wisdom, or *The Rosary of Mystery* of Mahmud Shabestari (14th century), who perceived here the symbolization of mystic states. For his part, Semnani (14th century) associated the prophets with the seven subtle centers of being.

In the 12th century, the Shiite theosophers had a predilection for the Gospel and the Revelation of St. John; these were Johannites. Furthermore, they likened the appearance (*parousia*) of the twelfth Imam to the Paraclete, the Holy Ghost, announced by St. John. In the 17th century, at the time that the Rosicrucians flourished, the Shiite school of Isfahan (ancient Aspadana, now Isfahan, Iran) already identified the hidden Imam (the twelfth) with the *Saoshyan*—i.e., the Savior—which, according to Zoroastrianism, would come at the end of the 12th millennium in order to restore Creation to its original Light.



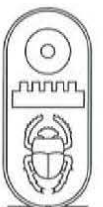
Winged disk, the symbol of Ahura Mazda, god of light in Zoroastrianism.

Hierohistory

Nicolai Berdyaev and Henry Corbin have shown that the cycles of the revelation we have mentioned, invoked by both Christians and Moslems, may not be understood as chronological stages. These relate not to history, but to what these scholars call *hierohistory*—a sacred history whose events do not succeed one another in a linear fashion. Their framework is placed in the world of the soul, the world of hierophanies. Thus, they feel that these periods refer to stages of man's inner development and not to some historical period. The historical facts reported here are not historicizations of events of sacred history whose manifestations are intended to edify us. Moreover, whereas certain people are only at the first level of revelation, there are still others—those who have experienced the Eighth Climate, the Imaginal World—who already live in the time of the Spirit because they have become the Friends of God through their inner experience.

The authentic initiatic Order leads to such development. The mystical experiences of their founders have given rise to groups that are branches of one tree connected to the trunk of the same spiritual knighthood. For example, Jean-Baptiste Willermoz spoke of a "High and Holy Order" that had its origin at the beginning of the world.¹⁹ As for modern Rosicrucianism, it refers to the invisible Order—i.e., the Great White Brotherhood—of which the Rosicrucian Order is simply a manifestation on the visible plane. It is in this connection that we should seek its source.

This origin certainly cannot be proved by documents, and we must understand that such a concept rebuts rationalistic historians. It will be less upsetting to those individuals who, in the tradition of Mircea Eliade, call for a fresh glance at the origin of esoteric and initiatic spiritualist movements. The studies of Henry Corbin have proven themselves invaluable in this regard, and this is why we have made considerable reference to his writings in this article. His thoughts let us imagine that the biography of Christian Rosenkreuz may be read as a visionary narrative,



in whose image the Emerald Tablet may be discovered. It relates a spiritual experience, an encounter with Perfect Nature that reveals the secrets of Creation. It is not the biography of a man who once existed, but the history of an "individual" who returned to the Imaginal World, a world that Henry Corbin considered to be the possible source of initiatic filiations. Thus, the *Fama Fraternitatis* takes its place in the tradition of initiatic narratives which, since the beginning of time, have encouraged people to join the fraternity that has worked in secret for the restoration of the Light of the World.

We may then understand what Michael Maier was trying to say when he presented Rosicrucianism as having issued from Egyptian and Brahmanic spirituality, from the Mysteries of Eleusis and of Samothrace, from the Magi of Persia, from the Pythagoreans, and from the Arabs. However, we may sense where the origin of an initiatic movement goes beyond history and fits into the framework of hierohistory, that which is read not simply in documents, but in the world of the soul. Did not Newton say in his alchemical writings that the real truths are incarnated in myths, fables, and prophecies?

Footnotes:

¹ Bihorel *Histoire des Rose-Croix* (France: 1932), Bibliothèque des Amitiés Spirituelles, pp. 110 and 332. This study, even though it contains numerous errors, is so much more than just an interesting title.

² Eliade, Mircea *Le Sacré et le profane* (Paris: Gallimard, 1965). Regarding this subject, also see Mircea Eliade and Raffaele Pettazoni, *L'histoire des religions a-t-elle un sens?* (Paris: Cerf, 1994).

³ A term coined by Rudolf Otto. From the Latin *Numen*: God. See his book *Le Sacré* (Paris: Payot, 1949).

⁴ See Henry Corbin "Pour une charte de l'imaginal," introduction to the second edition of *Corps spirituel et terre céleste, de l'Iran mazdéen à l'Iran shi'ite* (Paris: Buchet/Chastel, 1979).

⁵ See Antoine Faivre, *Les conférences de Lyon*, (Braine-le-Comte, France: éd. Du Baucens, 1975) pp. 118-120.

⁶ Jung, C.G. *Psychologie et alchimie*, (Paris: Buchet-Chastel, 1970) pp. 355-362.

⁷ *Ibid.*, p. 12.

⁸ See *L'Homme et son Ange* (Paris: Fayard, 1983) pp. 51-54, and *L'Homme de Lumière dans le soufisme iranien* (Paris: Présence, 1971) pp. 34-37.

⁹ Concerning this text, see Christian Rebisse, "Rosicrucian History—from Its Origins to the Present, Part II, Philosophia Perrenis, Esoteric Wisdom Arrives in the West," *Rosicrucian Digest*, No. 2, 2000, p. 3.

¹⁰ See Henry Corbin, *L'Homme et son Ange* (Paris: Fayard, 1983) pp. 54-57.

¹¹ He developed these elements in *En islam iranien*, op. cit., vol. 4, book VII.

¹² Regarding the Friends of God, in addition to the numerous writings of Henry Corbin, see also Bernard Gorceix, *Les Amis de Dieu en Allemagne au siècle de Maître Eckhart* (Paris: Albin Michel, 1984), and R. Edighoffer, *Les Rose-Croix et la crise de conscience européenne au XVIIe siècle* (Paris: Dervy, 1998) pp. 249-263.

¹³ See Jean Markale, *Le Graal* (Paris: Albin Michel, 1996) pp. 258-263.

¹⁴ *En islam iranien*, op. cit., vol. IV, book VII, chap. III, pp. 390-460.

¹⁵ *En islam iranien*, op. cit., vol. IV, p. 393.

¹⁶ *L'Homme et son Ange*, op. cit., p. 241.

¹⁷ Regarding all of these points, see in particular the chapter "Juvénilité et chevalerie" in *L'Homme et son Ange*, op. cit.

¹⁸ He touches upon this theme in many works, as in *L'Homme et son Ange*, op. cit., pp. 102-105.

¹⁹ See the instruction for the reception of the Novice Knightly Brothers of the Benevolent Knights of the Holy City, in *Les Archives secrètes de la Franc-Maçonnerie* (Steel-Maret, Genève: Slatkine, 1985) pp. 92-113.



Imperator to Speak in Grand Temple



October 2001

Please join us in the Grand Temple, Rosicrucian Park, San Jose, California, on Tuesday, October 9, 2001, when we will be honored by the presence of Rosicrucian Imperator Christian Bernard, who will present an inspiring discourse at Lodge Convocation. Proof of First Temple Degree Initiation is required. The Imperator will also preside at a TMO General Conventicle in the Grand Temple on Wednesday, October 10, 2001, at 7:30 p.m. Proof of Associate Degree Initiation is required.



A Call to Action!

1. Challenge: A call or summons to engage in any contest.
2. Challenge: To arouse or stimulate especially by presenting with difficulties.
3. Challenge: With particular impairment; having a particular impairment.

In 1966 the Rosicrucian Egyptian Museum was constructed to house the largest collection of authentic Egyptian artifacts on display in western North America. This rare assemblage contains over 5000 authentic relics from ancient daily life.

In 1966, most architects and society were not especially sensitive to the needs of people with challenges (Definition No. 3 above). For example, the Museum has seven separate levels, none of which is easily accessible to the other. The restroom doorways are too narrow for the average wheelchair to pass through and we have no handicap accessible restroom facilities (sinks or toilets). In other words, when people in wheelchairs arrive at the Rosicrucian Egyptian Museum, we are unable to accommodate them, and they have been unable to enter into our experience of ancient Egypt.

This is a challenge (Definition No. 2) for us because the Americans with Disabilities Act requires that "reasonable accommodations" be made for people who are physically challenged. It is also a challenge because the Rosicrucian Egyptian Museum is committed to sharing its exceptional resources with all.

Therefore, we have wholly committed ourselves to making the Rosicrucian Egyptian Museum fully accessible to all.

Chair lifts will be installed granting full access to each of the museum galleries. An exterior walkway will be built leading to an entrance with full wheelchair access. The restroom doorways will be widened and

wheelchair accessible toilets and sinks will be installed. Visual emergency alarms for the hearing impaired and audio tours and Braille case signs for the visually challenged will be added as well.

As you can imagine, funding this project is a challenge (Definition No. 2). Total costs for the enhancements as well as necessary electrical upgrades will cost approximately \$900,000.

The Valley Foundation has recently awarded the Rosicrucian Egyptian Museum its first grant in support of this project—a challenge (Definition No. 1) grant that will match the amount we raise—up to \$15,000.

Although we need more than this to fund the entire project, we are asking for your support in helping the Rosicrucian Egyptian Museum meet this challenge to get the project started. We hope you will accept this challenge and will send your gift today. Donors may sponsor a specific project such as the chair lifts or the Braille signage.

Benefactors contributing at the Patron level will be specially recognized with a permanent plaque in the museum lobby as well as acknowledgment in the *Rosicrucian Digest* and the Museum's newsletter, *The Scribe*.

It is through your participation, commitment, and financial investment that the Rosicrucian Egyptian Museum will continue to serve all those who seek the wisdom of ancient Egypt.

Thank you for your support.

THE ROSICRUCIAN EGYPTIAN MUSEUM • 1342 Naglee Avenue • San Jose, CA 95191

www.rosicrucian.org

☐ Yes, I would like to support the Rosicrucian Egyptian Museum. Please find enclosed my tax-deductible gift in the amount of:

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| <input type="checkbox"/> \$15,000 Patron | <input type="checkbox"/> \$5,000 Benefactor |
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☐ My check is enclosed, payable to:

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☐ Please charge to my:

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Card No. _____ Expires _____

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Please give us your name as you would like it to appear in *The Scribe* and the *Rosicrucian Digest*.

☐ Check here if you wish your gift to be anonymous.

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☐ Please contact me about how to include the Rosicrucian Egyptian Museum in my estate plan.

Our Cover—The Goddess Sekhmet

by Georgia Lambert, S.R.C.
Esoteric Teacher, Lecturer, Artist

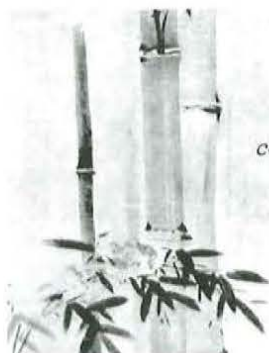
This original oil painting of the Goddess Sekhmet, now in a private collection, was created in 1997 as one of a series of Western warrior goddesses, including the Greek Pallas Athena, the Egyptian Sekhmet, the Celtic Morrigan, and the Roman Diana.

In the painting, Sekhmet is shown in both her aspects: as a lioness and as a woman. The first thing I tried to create in this painting was the quality of Light. Although this is most apparent in the original painting, if you will notice, the right side of the painting is in evening light, and the left side, in bright afternoon sun. The right side of the brain is the invocative side, and, since in ancient cultures the new day began at sunset, this side of the painting heralds the new era. The goddess lifts her left hand (right brain) to the evening sky. A symbolic doorway appears over the constellation Orion. The star Sirius can be seen faintly in the woman's hair, behind her hand. This is the sacred space of the sky the Egyptians called the Duat, the region to which Osiris would rise and rule. A black hole opens in the center of Orion, a gateway to other dimensions. Sekhmet invokes the future via this opening, and the Light of its Soul pours through, creating a blue-white beam downward to the eye of Horus, to ground far beneath the earth in the very heart of our planet.

In examining some of the painting's symbology, one notices that the lioness is not an African lion, but a North American panther. I chose this because in several esoteric traditions, America is considered to be the reincarnated Egypt. The crown on the lioness' head is taken from Egyptian wall paintings, but I arranged the lotus flower to bend over the Ajna Center, the chakra between the

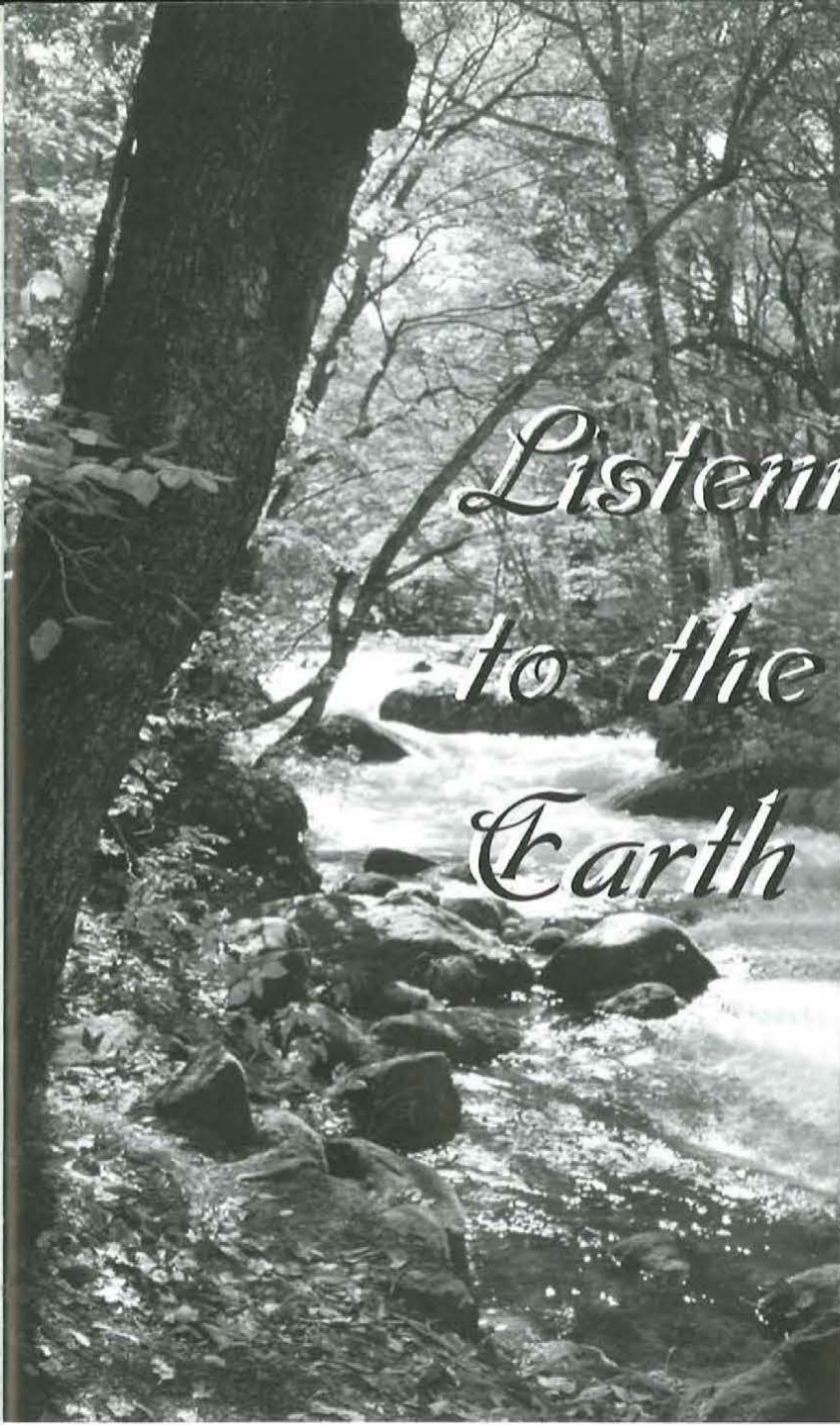
brows. The blossom's stem curves around the crown, emulating the Garden of Eden's serpent and apple. The blossom falls directly in the center of the head of the woman, a mystical place of meditation, the heart center within the head.

At the painting's far-left edge we see the ghostly figure of the Vulture Goddess Nekhbet, symbolizing Upper Egypt, and the South. As vultures disperse the dead, she and the other gods are on the side of the waning sun, the age now passing. Below her is Horus, the falcon, reaching with left wing toward the new light. The wing crosses a large vertical opal in the collar of the goddess. Opals were not only a symbol of synthesis because of their many colors, but were also associated with death. The falcon stands upon a ruby disc, symbolizing purpose, power, will, and the beginning and ending of cycles. This round ruby is covered by the head of Anubis, guardian of the Underworld, and director of initiation. Anubis' body, and the altar upon which he crouches, lies on the vertical Golden Section proportion of the painting. This is the proportion of all of Nature, and the signature of this planet. The angle of the beam of new light is just less than 90 degrees, at 86. This is the number of death, the passing of one age into the birth of the new. This new Light, transmitted to the heart of the earth, produces transmutation of the past. Below, the small humans attending the temple echo these themes. They have built invocative obelisks at the temple's eastern door, and set their lights ablaze. The temple itself is a pyramid, signifying "fire in the middle." Man, the living Spark of God, is that fire which bridges dimensions, and relates the new Fire of Heaven with the Ancient Fires of the earth. Δ



"The aim of evolution . . . is to generate increasingly complex forms of consciousness which ultimately converge upon an 'Omega point' which fuses and consumes them within itself."

—Teilhard de Chardin



Listening to the Earth

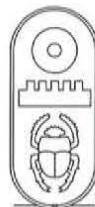
by Ruth Wilson

Ruth Wilson lives in Michigan, where she teaches students how to get in touch with their feelings about nature through writing a personal ecological autobiography. The process of writing such an autobiography is challenging, transformative, and very rewarding—for the students and the Earth.

WHEN HENRY DAVID THOREAU “wished to live deliberately, to front only the essential facts of life,” he didn’t register for a university class nor did he join a book discussion group. What he did, instead, was to go to the woods “to see if I could not learn

what it had to teach.” His motivation for learning was not to earn a degree or to make money, but rather to “live deep and suck out all the marrow of life.” Through his journal, Thoreau leaves a record of his life in the woods and shares insights on how he sought out the essence of what life has to offer. In one journal entry he says, “I did not read books the first summer; I hoed beans.” We find, as we read further in his journals, that it was through hoeing beans, wading in the marshes, listening to the booming of the snipe, and smelling the whispering sedge that Thoreau arrived at deep understandings about life and the nature of who we are as human beings. He notes, “At the same time that we are earnest to explore and learn all things, we require that all things be mysterious and unexplorable, that land and sea be infinitely wild, unsurveyed and unfathomed by us because unfathomable.” This is just one example of the many insights Thoreau gained through his closeness to nature.

Most of us have moments when seeking the essential facts of life become very important to us. We begin asking deeper questions about the meaning of life and wonder about who and where we are and how we ought to live. Some of us look to various religious traditions for guidance. Others search their own



minds and souls through meditation and reflection. Still others use a more academic approach, turning to readings in philosophy, psychology, anthropology, and other related disciplines.

Thoreau's decision to look to the woods for wisdom reflects a long-held belief that the Earth, itself, can be a teacher. This belief has been articulated by people of various times and cultures, but seems to be overlooked by the mainstream of society today. We find that ideas on how to *listen* to nature and *learn* its lessons in today's fast-paced and plastic world are rarely articulated. Perhaps it's time to reflect on ways in which we can make "listening to the Earth" a part of our search for wisdom and guidance.

The Ecological Autobiography As a Type of Vision Quest

While each one of us might use a different approach to hear the voice of the Earth and learn its lessons, one particular approach that has proven helpful to some is writing an ecological autobiography. In an ecological autobiography, one tells the story of his or her personal experiences and relationship with nature over time. Most such autobiographies begin with childhood experiences and proceed to the present. The autobiography includes not only facts about remembered experiences, but also insights and perceptions about the meaning of those experiences. Some autobiographies also include a discussion of specific themes or patterns which surface through reflecting on one's story.

The focus of an ecological autobiography is on the self in relation to the natural world. This aspect of one's self is sometimes referred to as "the ecological self." While the ecological self is considered to be an integral part of who we are, it represents an often-unexplored part of our identity. A major reason why people write their ecological autobiographies is to delve more deeply into the meaning and characteristics of their ecological self and to identify implications (or lessons) for their present and future direction.

While the process of developing an ecological autobiography calls for analysis and synthesis, the experience isn't as much of an intellectual exercise as it is an emotional journey—or a journey of the heart. The process might be thought of as a type of "vision quest" where an individual commits the time and energy to explore the wilderness of his or her own past experiences with the natural world to discover personal meaning and direction.

Individuals who have gone through the process of writing an ecological autobiography report very powerful and rewarding outcomes. Such outcomes include a deepened understanding about their relationship with the natural environment and a renewed commitment to live more harmoniously with the world of nature. Comments in their reports include: "It was good for my soul." "It hit me pretty hard." "It really moved me. I realize what my roots are and what I need to do in the future." "It helped me get in touch with my feelings for the environment." "This has helped me both to re-establish my commitment and to remind me of my duty towards the natural world." "The memories have shown me what is important to me."

Writing an Ecological Autobiography

Individuals interested in writing their ecological autobiography should first let go of the need to record everything they can remember about their experiences with the natural world. Such a record would, of course, be impossible. They should also keep in mind that the primary focus of an autobiography is on experiences versus facts. Specific dates or other details surrounding an event are not as important as the way in which the event was experienced and what it might have meant. An individual writing an ecological autobiography should spend time reflecting on the *meaning* or *essence* of nature-related experiences. They may find the following questions helpful in doing so. What experiences with nature do I remember most vividly? What about those experiences made them memorable? What special lessons or insights have I gained through these experiences? Have nature-related experiences influenced any decisions I've made—possibly career decisions, decisions about where to live or where to vacation?

Another task of the autobiographer is to look for recurrent themes in his or her episodes in nature and insights gained through nature-related experiences. One autobiographer identified the following themes:

- ☞ The Earth isn't just something all around me; it's a part of me.
- ☞ A priority of my life is to live simply and impart as little harm to the Earth as possible.
- ☞ I feel a deep emotional bonding with the Earth.

It's not unusual for autobiographers to identify shifts in their relationship with the Earth over time. One individual who was able to articulate the nature of these changes wrote the following entry in her journal:

Changes in my relationship with nature have moved from idle curiosity to action; from playing in nature to learning from it; from seeing nature around me to seeing nature as part of me.

A New Way of Being in the World

Developing an ecological autobiography can be a complex, challenging, and rewarding process. During the process, development occurs not only with the written document, but within the individual, as well. The development within the individual tends to be from simple introspection to self-understanding, and then to transformation. This transformation need not be limited to how one thinks, but may extend to one's way of being in the world. A thoughtful analysis of ecological autobiographies may also reveal valuable insights, which go beyond the individual. Such insights may pertain to the whole of society, giving us direction for a more positive collective future.

A prayer shared at a United Nations Environmental Sabbath Program addressed the concern of how we have forgotten who we are and how, because of this forgetfulness, we have become estranged from the movements of the Earth. The prayer begins:

We have forgotten who we are.

We have forgotten who we are

*We have alienated ourselves from the
unfolding of the cosmos*

*We have become estranged from the
movements of the earth*

We have turned our backs on the cycles of life.

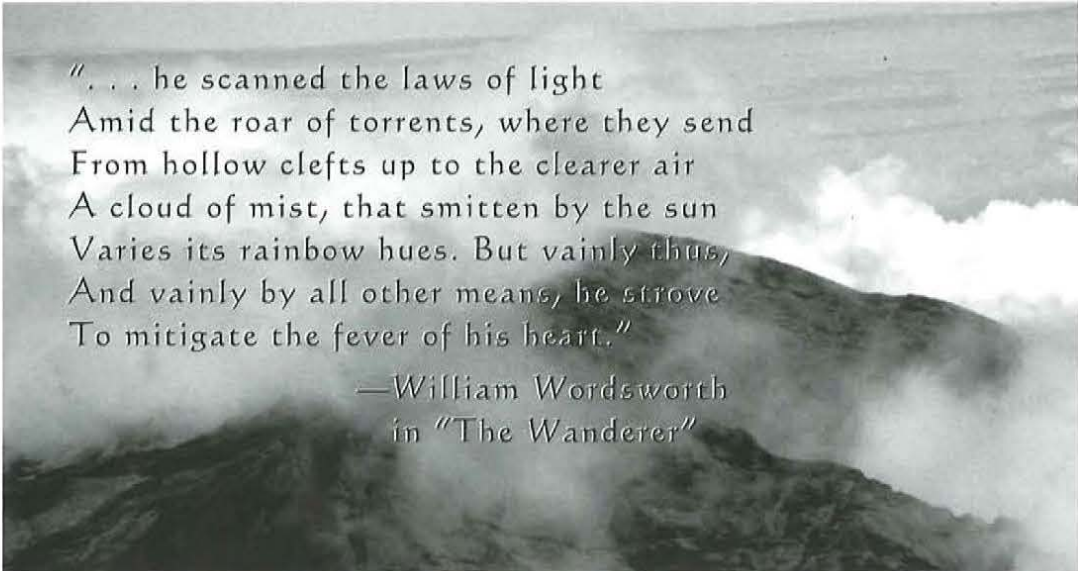
*We have forgotten who we are.**

The prayer goes on to acknowledge our wrongdoing—recognizing that we have abused our power and exploited simply for our own ends. The result, as articulated in this prayer, is that the land is now barren, the waters are poisoned, and the air is polluted. Finally, through this prayer, we ask for forgiveness and the strength to change.

The ecological autobiography can be one approach we might use to help us through the change process. It can be a tool to help us listen to the Earth as our teacher.

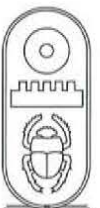
*Quoted from the U.N. Environmental Sabbath Program, in *Earth Prayers*, Elizabeth Roberts and Elias Amidon (Eds.) (New York: HarperCollins Publishers, 1991), pp. 70-71.

Note: All quotations from ecological autobiographies and related reports are from students or workshop participants engaged in writing their ecological autobiographies under the direction of the author, Ruth Wilson. Δ

A black and white photograph of a mountain landscape. In the foreground, there are dark, rocky slopes. In the background, a mountain peak is partially obscured by a thick layer of mist or low clouds. The sky is filled with soft, white clouds.

"... he scanned the laws of light
Amid the roar of torrents, where they send
From hollow clefts up to the clearer air
A cloud of mist, that smitten by the sun
Varies its rainbow hues. But vainly thus,
And vainly by all other means, he strove
To mitigate the fever of his heart."

—William Wordsworth
in "The Wanderer"



From the Grand Master's Sanctum



Lessons from the Labyrinth

THE ROSICRUCIAN teachings provide multiple ways of knowing, not just intellectual lessons. For example, we learn and grow through ritual, the intonation of vowel sounds, experiments, and pilgrimages.

At the recent convention in San Diego, California, I experienced another tool for learning—the labyrinth. Sorores Betty Truitt and Christina Tourin presented a beautiful setting for experiencing the labyrinth. Soror Tourin, a professional musician, played the harp while Soror Truitt served as the guardian of the labyrinth.

The labyrinth is a tool used for psychological and spiritual transformation. Labyrinths have been found in many cultures throughout history, including prehistoric Europe (in what is now Spain and northern Italy), ancient Greece, Crete, Egypt, and the Americas (present-day Arizona, Mexico, Brazil, and Peru). Two well-known labyrinths are in Chartres Cathedral in France (13th century) and Grace Cathedral in San Francisco, California (20th century).

A labyrinth is not a maze. It is unicursal (a single path); there are no dead-ends or tricks. A labyrinth defies our Western value of "the shortest path between two points." It engenders meaning, an appreciation for the journey as well as the destination. At several points I thought I was nearly at the center only to find I still had a long

way to go. (How often has this been my experience on my life path as well!)

After completing my journey, I sat nearby watching fellow members travel the labyrinth. I saw before me a reflection of our Order—students on life's path. Some were new members in their early twenties and others were long-time members. Fratres and sorores squeezed past each other, making room on the path, since the same course was used for both coming and going. Some members put their heads down and moved speedily toward the goal, while others lost track of where they were and started over. Most were silent on the journey.

Some members were moved to tears, especially when they entered the center of the labyrinth. I too had felt emotional at that point, a symbol of sacred space to Native Americans and Romans and salvation for medieval Christians.

There we were, together, all students on life's path, making room for each other, empathizing with those overcome with emotion, traveling the required distance—as the labyrinth does not allow for the "shortest path." Again, I was overcome with emotion, seeing the many beautiful faces of our sincere members, traveling along this path together as we do the grander one.

In the Bonds of our Order,

Sincerely and fraternally,

Julie Scott
Julie Scott, S.R.C.



Chartres Cathedral Labyrinth, 11 circuit

Rosicrucian Principles in Action

The Healing Harp Initiative

by Christina Tourin, S.R.C.

Soror Tourin is a second-generation harpist who began playing harp at the age of four. She received Music and Education degrees from the University of Vermont and also studied harp at the Mozarteum in Salzburg, Austria, and at McGill University in Montreal. As an International recording artist with twelve recordings on CD distributed internationally, she has concertized extensively. She is an active workshop organizer and has been instrumental in the revival of the folk harp since the early 1970s. In 1982 she founded the Scottish Harp Society of America. Soror Tourin has both performed and conducted workshops at Rosicrucian Conventions. Healing with sound, working in hospitals and hospices, composing, teaching, and writing books round out her full life.

SINCE THE BEGINNING of time music has been used to create comfort and wellness. Indigenous peoples around the world have utilized this power of music for healing. Music is sound and sound is energy. Everything we hear, every vibration that goes through us, affects us. Thoughts, emotions, memories—all of these also affect our personal rate of vibration. When we are not in sync, we experience “disease” or illness. This is where music comes in. The vibration of music makes it a catalyst for healing for a human being,

or an animal or plant, or, in fact, for anything that has consciousness, because music can put back in tune the vibrations that make us unwell.

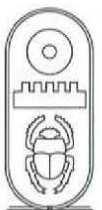
Music has measurable physical effects on the body. Certain kinds of music actually lower blood pressure and breathing and cholesterol. For individuals with hypertension and related conditions, music can be much more safe than many prescription drugs. People undergoing surgery require less anesthesia and awaken from anesthesia more quickly and with fewer side effects when healing music is played before, during, and after the surgical procedure. Patients recovering from strokes respond much more quickly to treatments when soothing music is played in their rooms. Individuals suffering from depression need less medication when music is added to their course of treatment. Autistic children and children diagnosed with attention deficit disorder (ADD) respond to music therapy.

The International Harp Therapy Program began as a development of the work in hospitals and hospices by Christina Tourin and other harp players. These creative artists are now networking about the miraculous results and experiences that happen when harp music is used in the healing and transitioning process.

“As we entered the new millennium,” explained Christina, “the development of healing programs with the harp has been a natural part of the instrument’s renaissance, uncovering practices of music healing of long ago with our new understanding of the physics involved. Initially, harpers saw the reactions of people listening to the instrument in concert, and this soon led many harp



Walking the labyrinth with harp in center.





Harp Therapist Christina Tourin working with a child.

players to a more personal journey into the homes, rooms, hearts, and souls of those who needed to gain relief, hope, and enlightenment from the magic of this instrument."

Christina, a Rosicrucian, former Waldorf teacher, and a well-established harpist and recording artist, had been working in rehabilitation units and health areas, both in the U.S.A. and U.K., where she was not only comforting the afflicted with the use of sound vibrations, or helping them with their transitions, but more and more she was witnessing the beneficial effects of placing a small harp in patients' hands, and what this did for their morale. At such times, Christina explained, she fine-tunes into the patient's desires by utilizing Neural Linguistic Programming (NLP) and Inclusive Attention (IA), and the underlying foundation of Resonant Kinesiology (healing with sound vibrations). These are subtle techniques of not only watching, but sensing, the direction a patient would like to pursue. Employing Rosicrucian principles, she is also able to see the visible effects of magnetism, sound, and vibratory healing.

Effects of Sound Vibrations

"Maybe the patient indicates that he/she would like to try to play the harp, or perhaps to listen," explains Christina. "A harp in the hands of an emotionally and/or physically challenged person has been a very effective form of healing. It is simply called 'empowerment.' Healing greatly benefits from the soul-lifting and morale-building discovery of the music that harpists can provide in people. The study of psychology in the International Harp Therapy Program trains the practitioners to look for 'signs' of a person's 'life script,' and therefore the practitioner can help patients with an 'enabling' language. Any competent caregiver in any helping profession, such as doctors, clergy, teachers, parents, and even friends, acquires an understanding of how to infuse people with energy rather than drain it."

The utilization of NLP and IA goes further than the empowering process. Combined with the

physics of sound vibrations and the purity of these vibrations as produced from the ring of a harp string, the "sensing" reinforces the healing process.

A person reaching for the harp for the first time feels encouraged and acquires a "can-do" attitude. Simply holding a small light-weight harp over the patient's body, the practitioner will play a simple chord in the bass of the harp. The patient is then able to explore the other strings. "What we have is modal playing. A trained harp practitioner will know by NLP and IA when a transition in mood is indicated, and will move from mode to mode with the patient," explains Christina. "Not only are the moods of the patient matched to music, but in addition, [so are] the tempo of the body and the resonant tone to which the body is vibrating. These tones, like auras, change frequently. By identifying the resonant tone, sound can be employed to create a comforting, cradling effect for the patient.

"This work depends so much on subtleties, and because of this, many harpists find they do not need to play a grandiose performance for the healing to take place. In fact, from the wide range of harp performing ability, the person with but little training is at no disadvantage in the program," Christina adds.

There are over 120 students of the International Harp Therapy Program working throughout the U.S., Great Britain, and Australia. It is hoped that by the year 2020, there will be a harp player for every hospice and hospital in the country. The program is based in San Diego where San Diego Hospice specializes in Integrative Therapies for Hospice patients. Here harp therapy, aromatherapy, massage, and acupuncture are offered (many times, simultaneously), increasing the vibratory integration of the energies needed.

The understanding of how subtle energies affect our bodies is rapidly growing. Christina travels widely, lecturing and demonstrating the benefits of harp therapy and how sound vibrations interrelate to other vibrational frequencies within our bodies and around us. She also offers harp music and beautiful labyrinth walks using a portable labyrinth—truly a journey into our inner self.

For further information, or presentations and workshops, contact:

The International Harp Therapy Program
P.O. Box 333, Mt. Laguna, CA 91948
Tel. 619-473-0008
email: HarpRealm@aol.com
website: <http://harprealm.com>

A Rosicrucian Proclamation For The 21st Century

2002 English Grand Lodge Convention

Atlanta, Georgia

May 23-26, 2002

THE ENGLISH GRAND LODGE will hold the first jurisdiction-wide convention of the new century and new millennium from May 23-26, 2002. The Convention, which will be held in Atlanta, Georgia, at the Crowne Plaza Ravinia Hotel, will have as its theme "A Rosicrucian Proclamation for the 21st Century." Our special guests for the Convention will be Emperor Christian Bernard and Grand Master Julie Scott.

This convention will bring together Rosicrucians, as has been done at times throughout the Order's history, to determine how the Order can serve humanity most effectively for current and future generations. The result of our endeavors will be a mystical proclamation to guide our personal and collective work as Rosicrucians in this new century.

Over the three days of the Convention, in workshop format, we will draw upon the wisdom of the Master Within to examine our role as Rosicrucians on three levels. On the *Personal Level*, we will look at our individual progress on the mystical path and explore how we can accelerate the evolution of Soul Consciousness. On the *Community Level*, we will identify ways to better manifest Rosicrucian ideals in our community and the world. On the *Mystical Level*, we will define, with our fellow Rosicrucians, how to strengthen the égrégoire and work of the Order in this jurisdiction, so that together we may more greatly contribute to the spiritual and material upliftment of humanity.

The Proclamation that will result from our meditations will serve as a guide for the actions we will take, personally and collectively, to achieve



Crowne Plaza Ravinia, Atlanta, Georgia

these ideals. The Proclamation will be a living commitment to the God of our Heart.

In addition to the inspirational presence and presentations of our Emperor Christian Bernard and Grand Master Julie Scott, the Convention will also sponsor an RCUI course entitled "The Journey Into Self, Its Practical Applications." This RCUI course will be presented by Dr. Lonnie Edwards, longtime Rosicrucian lecturer and member of the English Grand Lodge Board of Directors. This two-day RCUI course will take place on May 21-22. The formal opening of the Convention on Friday morning, May 24, will be preceded by field trips on Thursday, May 23 and a reception that evening.

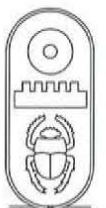
For more information, contact:

atlanta_2002@hotmail.com

Or write to:

2002 Atlanta Convention
P.O. Box 3507
Lakewood, CA 90711-3507.

Make plans now for Atlanta, May 2002!



The Domain of Silence

Get in touch with the real you, and come to "Know Thyself."

by Patrick Bellomi, F.R.C.

A COOL BREEZE brushed across my face as I leaned against the colonnade in front of the Grand Temple. The night was calm, there was no moon. Having just attended a convocation conducted by Emperor Christian Bernard, spirits were high, and the clamor of Rosicrucians making their way upstairs to the Temple's Social Room was gradually disappearing into the back of my mind.

Frater Bernard had conducted a most intense exercise during his lecture, in which he spoke of the Gnostic aspects of mysticism. To emphasize the point, he guided all in attendance through a psychic "tour" of the Great Pyramid, culminating in an initiatory experience in the King's Chamber. Without leaving the confines of the Lodge room in Rosicrucian Park, members were psychically transported to Egypt, and treated to a most mysterious and mystical event with the Emperor.

After convocation, members were sharing their separate reactions to this collective experience. The high level of positive energy charged the Rosicrucian group, and their vibrations set up a wonderful atmosphere felt by all. As is customary, members clustered to discuss the convocation and exchange pleasantries, taking full advantage of the mood of the moment.

I sought the solitude of the night. Exiting the Temple, I was greeted by several Rosicrucians with whom I have acquaintance, and was invited upstairs for refreshments. After passing on their kindness, they wandered off, and I was left on my own. I relished the moment. *No, I basked in it.*

The intimate relationship with the Cosmic is very special to me. To be able to meld your psychic energy with others, while still being able to "taste" the moment individually, constantly awes me. I felt that the experience in the Temple was *too personal*. I wanted to be alone in silence, to nurture this moment of cosmic experience.

Shutting out the remaining distractions, I gazed into the darkness of the sky, focusing on a distant palm tree. There, in front of the Grand Temple, I entered my *Domain of Silence*. I was transported to that place inside each of us, where

the cosmic, psychic, and physical realms converge. I experienced the vibratory energy summoned by the Emperor, and briefly attuned to the experience that was started in the Convocation, and remained present on the upper planes.

Every day, around the world, Rosicrucians attune to the Cosmic. Whether in their home sanctums, in Convocations, or in gatherings of the Council of Solace, the vibratory energy is accessed and bolstered by their work. AMORC members have attunement times when they may unite with their fellow Rosicrucians, and are encouraged to become part of the Cosmic, adding energy to the collective. In the Grand Temple at Rosicrucian Park, there are private chambers where members may come and conduct meditations.

Solitude Is a Foreign Concept

Yet, to most members of society in general, solitude is an alien concept. The idea of being alone scares people. They cannot cope with the Silence of Self.

Modern culture dictates that we are best in a group. Socializing, clustering, merging, collecting, partying, networking, herding, and buddying-up are mainstream ideas. The individual is encouraged to find and become part of a crowd. Health clubs, business clubs, dance clubs, "power lunches," mass transit, mega-theatres, colossal stadiums, 50-inch televisions—all are burgeoning parts of a society that is promoting collective power, rather than the strength of the individual. The media culture says that we all must be part of *the group*. Have *the* SUV, *the* house, *the* job, wear *the* clothes, eat *the* popular cuisine, follow *the* current trend. You're out if you're not in.

Those who choose a different path are often looked at with disdain. The solitary individual is portrayed as someone who is one step away from psychotic disenfranchisement. Whenever a mass murder or heinous crime occurs, the media is prompt to point out that the perpetrator was a "loner." Someone who follows a different drummer is looked at with a cautious eye, because he is not part of the collective mass.

Archetypes throughout history frequently were portrayed as singular thinkers. The gods of Greek mythology were solitary figures, choosing the top of Mount Olympus for their retreat. The gods of Roman, Nordic, Native American, and Australian Aboriginal cultures have principal figures who were loners.

In Biblical history, figures of the Old Testament often went off by themselves for weeks at a time, before emerging with some great spiritual revelation. In the New Testament, Jesus frequently isolated himself for extended periods to engage in prayer and reflection. Masters such as Mohammed, Buddha, and other gifted thinkers used solitude as a method for self-improvement and attunement. The great artists, Michelangelo, da Vinci, and philosophers such as Akhnaton, Socrates, Aristotle, Boehme, Kepler, Saint-Martin, and Pasquales, were creative geniuses that walked a different path. Often misunderstood, the reward for these free thinkers was exile, solitary imprisonment, and sometimes death.

From ancient times, groups that promoted individuality were persecuted and suppressed. One such fraternity, the Gnostics, were mystics who flourished in the 3rd century A.D. They believed that their perception of "God" was a personal matter. Shunning the intervention of the Holy Church, they felt that the best route to Cosmic Consciousness was the direct route—without the need of Church (the institution), or by following its leaders. Needless to say, the Gnostics were condemned as heretics, and persecuted *ad mortem*.

A few years ago, I had occasion to teach an RCUI course on Gnosticism. During one session, a lively discussion ensued over the concept of personal versus group "salvation." Each person contributing to the debate had a slightly different idea on what was the mode of attunement. After many minutes of heated exchange, I drew the discussion to a close as I realized it was going in circles. The point was that to each of the participants, their personal view of salvation (a.k.a. attunement) was the answer. By the virtue of this fact alone the point was proven that the *gnosis*, or personal experiential knowledge of the God-Consciousness, was what each had professed. Although the collective energy is shared and nurtured, it is accessed on a personal basis, through solitary reflection.

Rosicrucians, traditionally welcome the individual. But they didn't have an easy road. Although associated with other like-thinkers of the day, ancient Rosicrucians found that they were

walking a solitary path. Going in and out of fashion, followers of the Rosy Cross found that they had to be malleable in order to survive. To challenge the rule of the day, they had to live "underground" and by necessity became a "secret" society.

An Appreciation for Silence

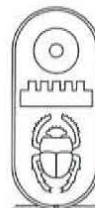
The Church does have a long tradition of encouraging solitude and silence *amongst its clerics*. From the earliest days of the Christian Era, whole groups of hermits banded together to live in silent service at monasteries. Communities of women pledging themselves to chastity, poverty, and obedience added silence to their commitment and lived in "cloistered" convents so named after the arched hallways from which they were forbidden to leave. As a seminary student, I learned to appreciate silence. Each day, there were periods of solitude mandated as part of the religious life. These times were reserved for personal prayer and reflection.

Besides the daily discipline, there were periodic events called *retreats*. These were times, lasting a day or two, sometimes for a week, when the student was isolated from the world, without media or any outside distractions. These retreats usually had a theme, which was based on a concept of spiritual development, and were held at a location which was physically remote, such as at a mountain or oceanside setting.

Although there were sessions of counseling and group experience, most of the time was reserved for contemplation, meditation, and "soul searching." This was considered to be very important, because as the old adage—"Know Thyself"—goes, if the students not at home with their Inner Self, then their ministry could not possibly offer guidance to others.

Solitude and silence are practiced in modern times. Even popular cultural heroes have used reflection and meditation to mold their images. For instance, Superman, hero of comics, TV, and movies, often retreats to his "Fortress of Solitude" when desiring a break from the world or pondering the solution to a challenge. Batman, as well, has the secret "Batcave" where he can attain privacy. Many such heroes, both real and imaginary, rely on periods of silence from the outer world to reflect upon and attune with their Inner Self.

Our own Rosicrucian Order, AMORC, encourages such practice. From the earliest pre-initiatory Mandami, the student is instructed on the concept of *Sanctuary of Self*, and instructed on





The beautiful Rosicrucian Domain of Silence, Quebec, Canada

setting up a home *Sanctum* where the meditations and experiments may be practiced in solitude. The word *Sanctum* derives its meaning from the Latin meaning *private* or *holy place*. The *Inner Sanctum* is that place deep inside us where the essence of Being exists, and to where adepts travel to reach attunement.

In eastern Canada, in the province of Quebec, AMORC has established a wonderful retreat center named "The Domain of Silence" or the "Rosicrucian Domain of Lachute." This facility, nestled in the forest beside beautiful Lake Rose-Croix, is a haven for all Rosicrucians who wish to reflect and spend time giving their Inner Self a "tune-up." There are regular programs for members, and affiliated bodies periodically use the beauty of the surroundings to host events, as well as the Supreme Grand Lodge conducting retreats and meetings there. At the Domain, the individual is welcome to reserve a room and stay to conduct a personal journey. Retreats at the Domain of Silence are conducted in both French and English. The Domain welcomes English-speaking Rosicrucians during the first full week of each month.

The Celestial Sanctum

The Celestial Sanctum is a concept that H. Spencer Lewis used to help instruct members to reach that place inside themselves where contact with the Cosmic may occur. Using an image depicting a cathedral of light, generations of AMORC students have been guided through countless visualization periods. While focusing

on that image in their minds, the mystic can attain contact and attunement. Once in that state, the passive or receptive phase of the experience happens. This is the essence of the journey, where collective thoughts, vibrations, and energies are perceived by the "visitor."

This path does not welcome everybody. In order to travel there, the explorer must surrender *self*. Ego must give way to impersonality. One cannot venture into the Celestial Sanctum while holding onto perceptions of *me*. To attune with the Cosmic, the student must not retain any notions of personal identity or material values. To be united with the Masters, the seeker must be bare, free of any cloak which may hide any part of Self.

That concept chases away the uninitiated. To be standing before the Cosmic Masters totally stripped of the "baggage" that ego sometimes carries is imperceivable to most. It is unthinkable to stand physically naked before friends, and certainly not before strangers. Therefore, to lose the veils of image that ego wraps us in, puts us in a most vulnerable position. Not only is the student without the haven of the physical world, but on the Astral Plane, with nothing that can be hidden.

To face Self, one has to seek and receive total honesty, total knowledge. It is to stand apart from oneself and see yourself as you really are. It is to face the true self-appraisal of the Master Within. This is the challenge that is presented. Can you stand to be alone with yourself?

The following is an experiment in visualization which should allow you to sample this experience. To do this, you will need to be somewhere that is removed from noise, or outside distraction as much as possible. This technique may be done either during the day or in the evening. But for this particular exercise, we will try this at night.

Visualization

Find a restful spot either indoors or out (depending on weather), where you can sit relaxed. Use no candles, incense, or lights. Darkness affords the best results. Situate yourself comfortably in a place that avails itself of a view of the sky. Gaze at the skyline, and find a distant tall object—a treetop, mountaintop, high building, etc. You may also use a bright star in the sky (don't pick the moon; it's too distracting).

Rest your hands in your lap, and begin gazing on that chosen focal point. Do not channel any thoughts, mantras, vowels, or messages. Concentrate all your energy and consciousness on that object. Totally surrender yourself to the experience.

As you fixate upon the object, the surroundings will grow dim. Gradually, the focus blurs and you will see a point of light at the tip of the focal point. As your gaze becomes more intense, the point of light will grow larger, and you will feel yourself energized and becoming less conscious of your physical surroundings. You will feel yourself relaxing more and more until you are totally lost in the light.

At some point you will be gone—that is to say, your outer consciousness will be unaware of

your surroundings. You will be lost in the light. For a brief but eternal moment, you will experience the total consumption of Cosmic Consciousness. The astounding energy at the instant of attunement will possibly shock you back into "reality." You will suddenly find yourself awake and aware of the outer world.

This is normal. Although you will still be physically relaxed, you will experience an elevated level of energy, enthusiasm, and possibly euphoria. As your physical body realigns with your psychic self, the feeling will transfer itself to your body, and you will feel renewed and invigorated.

As with any of our Rosicrucian techniques, the more often this is tried, the better the results. This method is very practical, as it can be used almost anywhere or at anytime you desire some attunement. As you become adept at this practice, you will be able to do this easily in an atmosphere of even moderate noise or distraction, although peace and quiet is optimum. Remember, it is your inner quiet that is the goal.

To be alone with oneself can be a great experience. To nurture that relationship between the Inner and Outer Consciousness is the ideal. Ultimately, the alignment of the two is Self-Mastery. Mystics toil throughout their earthly incarnations to reach this end. As students, we must avail ourselves of all techniques that lead us on this Path. If you are ready, you may face the challenge that dictates we put aside all of the physical and psychic barriers that lead us to the Silence of Self. So Mote It Be! Δ

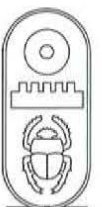
Rosicrucian Domain in Quebec

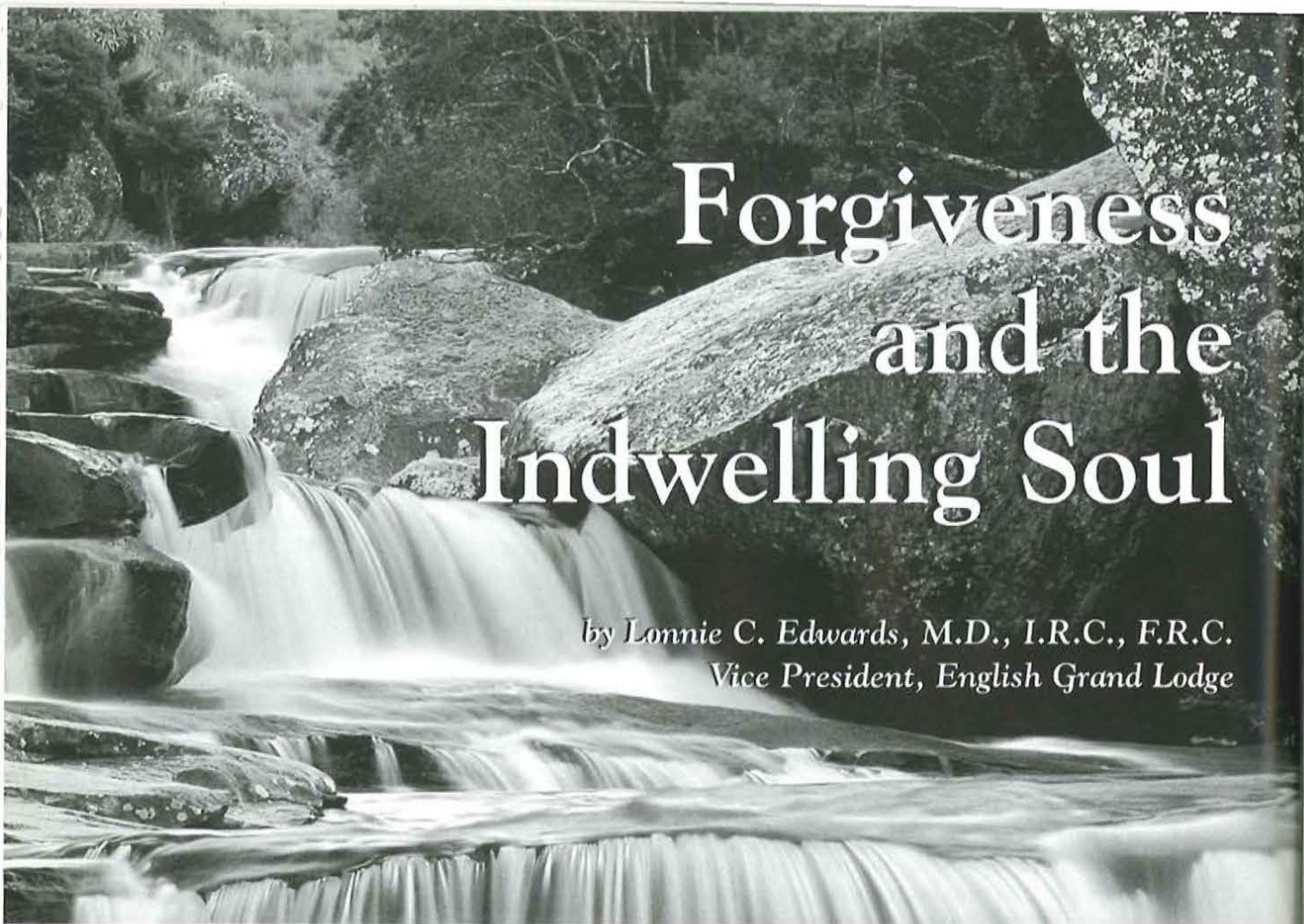
Welcomes English-speaking Rosicrucians

The beautiful Quebec countryside northwest of Montreal is the site of a wonderful Rosicrucian retreat, known as the *Rosicrucian Domain of Lachute*, and English-speaking, as well as French-speaking Rosicrucians, are welcome to stay in this inspiring Rosicrucian setting. The Domain is open from the end of March until December each year and welcomes English-speaking Rosicrucians during the first full week of each month. This year, English-speaking mystical retreats at the Domain will take place on the following dates:

*July 5 – 8, August 2 – 5, September 6 – 9,
October (not available), November 1 – 4*

Each retreat will begin on a Thursday, and continue through Friday, Saturday, and Sunday. The Domain will be closed between 11 a.m. Monday and 5 p.m. Wednesday. So guests at the Domain should not arrive before 5 p.m. on Wednesday and should depart no later than 11 a.m. on Monday. For more information, please telephone (450) 562-1984 or FAX (450) 562-1225.





Forgiveness and the Indwelling Soul

by Lonnie C. Edwards, M.D., I.R.C., F.R.C.
Vice President, English Grand Lodge

Dr. Lonnie Edwards has served the Rosicrucian Order in many capacities for more than four decades. He has conducted regional classes and seminars, and held many offices, including Master of Nefertiti Lodge, Regional Monitor, and Grand Councilor. His RCUI class, "Journey Into Self," has guided many Rosicrucian students to greater understanding. Frater Edwards was a physician for 45 years, practicing as a general surgeon, family practitioner, and Commissioner of Health for the City of Chicago and Deputy Medical Director of Cook County Hospital.

FORGIVENESS IS A divine potential, which lies within our reach. It is a divine art, which we all possess. What is it that makes forgiving seem difficult for us? What is it that makes us feel that by *not forgiving* we will maintain our power over the concerned party, or by forgiving we in some way lose that power—the power to continue to bash one or to make one feel guilty or obligated? What is it that makes us feel justified in not forgiving? It simply may not be appealing to us to forgive. Yet, we don't move forward until we forgive.

Forgiving does not mean condoning wrong behavior. If we really understood forgiveness we would not resist it so much. Experiences of every sort are brought to us so that we might grow in wisdom and understanding. By growing we become increasingly more conscious of our Soul's purpose. Experiences are lessons designed by the Soul and the soul personality, and brought to us as learning

tools. We cannot learn and evolve without experiences. People and conditions are instruments—messengers, if you will—providing those experiences for us. Does it make sense to resent or hate those messengers or conditions that provide us with these experiences? Are they not doing us a favor? They might well be thought of as our teachers. Our human consciousness may not understand or like the experience presented or recognize the fact that we helped formulate the experience. Nevertheless, it brings to us an opportunity to learn, expand, and grow.

It is the activity of the lesser self, the small self, the intellectual unenlightened human self, and the ego, which urges us not to forgive. It is the intellectual reasoning of the ego which claims that it is too difficult to forgive and that one can be justified in not forgiving. We must remember that the Divine Mind within, knowing much



more, does not reason as our human intellect reasons. Hence, if our decisions are made trusting only our human logic over that of Divine Mind, we invite limited decisions that in turn invite unwanted experiences. Our knowledge, faith, and trust should be with the Soul and our inner Divine Mind. When we let our human logic bring to us final answers, we fall out of harmony with the flow of the universal energies, universal harmony, universal life. We fall out of purpose with the Soul's purpose and with the True Self. When we fail to practice and respect the all-knowing mind of the Master Within, life begins to reflect one disharmony after another. We begin to live in a world of "effect" rather than in a world of "cause." Inner peace diminishes and anxieties increase.

The honest seeker on the path asks: "What is the pathway to freedom, liberation, and enlightenment?" In all human experiences we must remember that we are Spiritual Beings and must learn to draw upon and utilize the resources God has given us to make this human journey one which is consistent with God's Law and the Cosmic's Plan. The journey offers the opportunity for spiritual growth.

The mystical path to liberation and freedom is a part of our inner nature and the Soul's urge. It is the path of enlightenment which reveals our true identity and develops a relationship with the indwelling Soul. It enlightens our minds and expands our consciousness by having us accept the truth and realize ourselves as *spiritual beings*. In truth we are spiritual beings in this world on a human journey. Realizing and accepting this truth and putting it into practice in all human relationships, we begin to draw upon the intelligence and guidance of the Soul as we go about interpreting human experiences. In so doing we develop a relationship with God, our true identity, and the spiritual nature of our being. We then let this relationship assist us in living life more harmoniously. It should be our goal to make this relationship the most important relationship of our lives.

Overcoming the Intellect's Limitations

The intelligence of the indwelling Soul will aid in convincing the intellect that all human experiences and reactions are brought to us to present lessons to learn—lessons designed to give us an opportunity to learn and evolve. Our lesser self, our mundane mind with its intellectual brain analysis supervised by our ego,

makes no connection between the human journey and our spiritual being. There must be some degree of enlightenment before this connection is realized. Unless there is Light reflected into the consciousness, the intellectual brain cannot make conscious connections to the real self—the spiritual self—and to the purpose and goal for which we were born into this life. The ego will urge us to disregard any signal or gentle prompting that may be received from the real self.

We are all registered as students and we are matriculating in God's University of Life. Some of us are freshmen, some sophomores, others juniors and seniors. Still others are seeking graduate degrees through special experiences. All of us are learning in God's University of Life. God has given each of us a special teacher, one who maintains connections with all the Great Masters. That spiritual teacher resides at all times within us. Enter into the private, inner, special classroom that has been provided for you. Seek to become aware of the lessons presented, and commit yourself to learn them. While in the classroom, ask sincere and honest questions. Ask *with* and *from* the heart. You will receive guidance. Follow those instructions.

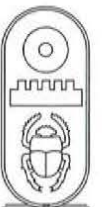
One of the important lessons that will be taught in the University of Life will have to do with right relationships. One of the experiences encountered in relationships will require the art of forgiveness. The Cosmic, in its effort to evolve us and help us grow, often provides us with experiences requiring us to forgive. The spiritual teacher within urges us to learn the art of forgiving. Experiences will be repeated again and again throughout life until the lesson is learned. We will always be offered opportunities to acquire the skills and to practice the art. Through practicing the art of forgiveness we grow in spirituality.

Six Essential Steps Toward Forgiveness

There are six essential steps in acquiring the art of forgiveness. Each step requires study and practice. Remember your Special Teacher within, whose pleasure it is to guide and instruct you along the way.

1. Have an Honest Commitment to Forgive

First we must establish within the consciousness that we truly desire to forgive. Release any apparent power or satisfaction that might be felt by not forgiving. Accept and realize that in reality, by forgiving we will be the beneficiaries. I do want you to know that in reality you are punishing and injuring yourself physically, emotionally, and



spiritually by holding thoughts of resentment, anger, hurt, or feeling that you have been taken advantage of. This is no longer just a mystical truth. It has been demonstrated scientifically. Research scientists have begun using scientific methods in proving and demonstrating these mystical and spiritual laws. We produce destructive neurochemicals in our system when we hold thoughts of resentment, hurt, and hate. Commit yourself to forgive.

2. Visualize God's Light Within the Person, Situation, or Condition

Realize the omnipresence of God—meaning that God is everywhere and within everything. God is within you as well as within the person you are seeking to forgive and/or in the condition you are resenting. Then practice the presence of God. A helpful technique is to symbolize God as Light. It is important that we understand the spiritual meaning of Light. Among other things, Light is full of love, life, understanding, compassion, wisdom, health, harmony, and many other attributes. In this point *we are to imagine Cosmic Light—the brightest, purest, and most loving light that we can imagine—to be within and around the person, situation, or condition*. See and feel that same Light within you. God is Light, and God's Light contains all of God's attributes and power. By practicing the *Lighted Presence* we are beginning to behold our true identity and the true identity of others. We are beginning to live as Spiritual Beings.

3. Seek God and the Cosmic's Understanding of the Person, Situation, or Condition

On this human journey, we automatically are attending God's University of Life, Light, and Love. We will be presented with experiences which we are to regard as lessons. These lesson-experiences will continue to repeat themselves until they are learned. The scenes and persons may change, but the underlying lessons will be the same. When we are seeking to forgive, let us seek *cosmic understanding of the person, situation, or condition* with which we are faced. We must also seek cosmic understanding of ourselves. Go within, and petition there to the Special Teacher to give you an understanding of the person. Hold no preconceived ideas or feelings about the person while you are in silence and in the presence of the Master Teacher. Our pure and honest motives will be infused with Universal Understanding. We will gain a deeper view of life, of persons, conditions, or ourselves. Indeed we may find ourselves asking, "What do I

need to understand about me? What do I need to change about me?" We must continue to go to the classroom until we are enlightened. The Special Teacher awaits us and expects us. Understanding usually comes through a series of uplifting thoughts and feelings. There is usually a sense of self-discipline and an urge to utilize those uplifting thoughts in service.

4. Accept Responsibility

Accept responsibility for having perhaps first set the situation in motion. Bring to your realization that the law of cause and effect is always in motion. The law of karma is always active. Give honor to this law, which is a part of the essence of our being. We participate in this law of love consciously or unconsciously. Thoughts, desires, motives, intentions, and feelings in reality are not private. They radiate their qualities seeking to manifest and to activate the law of karma. The original thought seed remains with us, stamped in the consciousness of the cells of our bodies. They magnetize and polarize. Our auras vibrate and radiate these into the Cosmic. These radiations draw to us those lesson-experiences which we need to refine and evolve us, and to bring us closer to mastership. Let me quickly say that all experiences that come to us are not entirely from this lifetime and this source. Do not judge or analyze the experiences of others. In acquiring the art of forgiving *we acknowledge the lessons or challenges which our experiences bring and the role that we played in bringing them about*. Universal or cosmic understanding which was discussed in step number three (above) will bring much clarity to this point. This should never result in developing feelings of guilt. The law of cause and effect is a law of love, not one of punishment. It is always designed to give us pearls of wisdom. Each lesson learned will enable us to inspire and uplift others. The law's primary motive is to refine us—to evolve us. No experience within itself is a "bad" experience from the Soul's standpoint. We may perceive it to be and create a negative reality of it. That is our making. Remember the classroom within, and go there for guidance and true understanding.

5. Forgive Yourself

In light of the above comments—and realizing what effect the external environment can have upon our behavior and how it may color our judgment and influence how we feel about ourselves—we must begin the process of cleansing or purifying our consciousness so that there are no obstacles to the Soul's work in developing the

art of forgiving. We accomplish this by first *forgiving ourselves*. Once we are freed from all forms of guilt and self-depreciation, we become aware of who we are—a child of the Universe. As we continue to forgive others and ourselves and are faithful in entering the silence of our inner classroom daily, we will be made aware of any dark corners in our mind. Frequently some of these corners house hidden feelings of resentment, anguish, or hurt. Practice forgiving yourself and others of all known and unknown actions, thoughts, or deeds of the past, present, or future. Remember, true forgiveness occurs on the mental, emotional, psychological, and spiritual levels. Forgiveness must transmute feelings and actions of the past, present, and future. Understand that the power within to forgive is always present. It only requires your action in honesty and sincerity, and oftentimes prayer. We are then free to go to our own good, and we aid others to proceed to their own good. Do not focus on what you perceive to be your impurities; rather focus on the Presence—the God Within—the Master Within. This will always bring light that dissipates the dark.

6. Let Go!

By beginning to practice the above six steps, we set into motion many universal, creative, and constructive laws. At this point the intellectual self, the ego, must *let go* completely. When the “human you” surrenders and completely lets go, the indwelling Soul and the Spiritual Self emerges. All the forces of the Universe and God will automatically guide you and inspire your thoughts and actions. After intentional surrender to the Soul, God will utilize many resources in your environment to bring confirmation to its Presence and complete the job with those in our environment and in our relationships. Our mundane knowledge and faculties, our urges, our thoughts, intentions, and actions, all will be under divine guidance. The mental key is to seek to carry out the will of the indwelling Soul—the will of God. We will be inwardly inspired and comforted. We will interpret a higher meaning to life’s experiences. In the silence of the inner classroom we are inspired as to what to visualize or to create. And everyone concerned will benefit.

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THE SECRETS OF ANCIENT EGYPT

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OPTIONAL HOLY LAND EXTENSION TOUR

December 22 – 29, 2001 with

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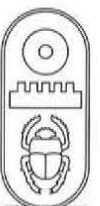
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Since thousands of our readers have not read many of the earlier articles of Dr. H. Spencer Lewis, first Imperator (1915-1939) of the present Rosicrucian cycle, we occasionally reprint one of his outstanding articles so that his thoughts will continue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

WHAT MAKES FOR PEACE?

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

STEEL BARS AND isolation will assuage, temporarily at least, the propensities of the most vicious criminal. Confinement makes the antisocial person less a public menace and assures society a certain kind of security and peace. For centuries, civilization has considered imprisonment the only answer to crime and to the protection of its peace-loving populace; however, time has pointed out the fallacy of that theory. The problem of raising larger sums of money for much-needed prisons, and the engaging of more peace officers, has arisen to make uneasy the sense of peace.

The percentage of crime has so increased that a goodly number of our populace in civilized lands is employed in detecting, prosecuting, and confining criminals, and every class of society feels the added taxation burden which crime imposes. Such peace and security, economists and private citizens alike agree, are too costly, the conclusion being that it is far more economical and effectual to strike at and eliminate the *causes* of crime than to house in prisons what crime spawns.

Cannot this same remedy be intelligently applied to the promotion of international peace? In the broad sense of the word, the peace which the average individual desires is freedom from intervention. If nothing develops or occurs which will hinder us from realizing our personal ambitions, the world—our world at least—is a most peaceful one. Happiness is a relative term, evaluated differently by each individual. It is a state of mind for which each man or woman consciously or unconsciously is striving. An environment which does not interfere with the individual in gaining and maintaining his or her ideal of happiness is a peaceful and friendly one.

Peace, then, is imperturbability, and we are perturbed when anything opposes our search for happiness as we conceive it.

The nations of the world, just as individuals, also want peace. But, like criminologists of old, they work upon the theory of preserving peace by the building of larger armed forces to imprison the disturbing nations. Huge armies and weapons caches are intended to intimidate peoples of any nations that step out of line, that display what is termed *aggressiveness* toward other states, or who in any way oppose them. Military isolation, or encirclement of a nation, is equivalent to imprisoning an individual. Heavy frontier enforcements, with large air forces poised ready to strike at the least sign of aggressiveness of a neighboring nation, correspond to having certain undesirable areas of a city heavily patrolled by police officers, armed and waiting for disorder.

In both instances, the peace is an *armed one*, maintained by suppression of any rebellion against the established order. No attempt is made to remove the provocative cause of disorder.

Most nations, regardless of propaganda to the contrary, do not enjoy ravishing other powers small or large. The peoples of aggressive nations are not bloodthirsty, barbarous individuals even though the results of their governments' acts may have those earmarks. Incongruous as it may seem, they invite war, with its horrors of loss of life, property, and deformity, as a step toward and assurance of ultimate peace—a peace that means no interference with their livelihood and their happiness.

As pointed out, no individual seeks peace if that means sacrifice of those things which to him mean the goodness and fullness of living.

Likewise, a nation will not preserve the peace of the world while its own people starve but a few miles distant from the billowing grain fields of a neighboring state. A people will not placidly sit by while their ships remain idle for lack of fuel, unable to transport their goods to foreign markets because another nation has a monopoly on the world's oil supply. A people will not keep inviolate international peace if their teeming millions are forced to huddle forever on an unfertile spot on the earth's surface. No people will endure starvation, pestilence, and isolation so that others may enjoy undisturbed their pursuit of happiness. Almost any man or woman would prefer death to this kind of slavery. Truly a state of affairs which denies people what they need is slavery and oppression. Is there then no other alternative than war and the ravishing of the weaker by the stronger?

Address the Causes of War

The elements for a true and lasting peace among nations are to be found in the removal of those things which now incite war. There must be brought about an allocation and distribution of the world's resources and goods. This is not the suggestion that fantastic and illogical communistic theories or philosophies be adopted. What an individual has acquired through his or her own initiative, no matter how great it be, he or she is rightly entitled to—provided that it was obtained fairly and within the accepted laws of his or her nation. However, monopolies of natural resources and trade routes, in a time in the world's history

when peoples and nations are so linked together that communications from one part of the world to another is but a matter of seconds, present a situation much like that of a sumptuous banquet in the presence of a starving man.

Education and science have done much to unite the races and countries of the world and to preserve their peoples and greatly multiply them. It now must make accessible to all, under just arrangements, the raw materials of the world. If they do not, the *have-not* nations will take from the *have* nations as do individuals, in accord with the necessity which follows from their own natures.

This arrangement is not a plucking from those who have and giving it to those who have not. It does mean that scientific establishment of a method whereby the nations that have not can—through their efforts, the application of their initiative, and the use of their skill and vision—earn what they do not possess. It means that no nation shall prevent another from accomplishing this just so it may selfishly preserve the balance of its own power and wealth.

If there is to be an inequality among nations, let it be because one is superior in achievement and not because one nation can successfully oppress another. If the economic structure of the world is adjusted and people find happiness in their pursuits, peace will naturally follow; it will not need to be fired from a gun.

—originally published in May 1939



Stop this day and night with me and you shall possess the origin of all poems,

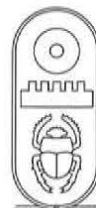
You shall possess the good of the earth and sun (there are millions of suns left),

*You shall no longer take things at second or third hand, nor look through the
eyes of the dead, nor feed on the spectres in books,*

You shall not look through my eyes either, nor take things from me,

You shall listen to all sides and filter them from yourself.

—Walt Whitman



ROSICRUCIAN CONVENTIONS/ CLASSES/GATHERINGS

Active Rosicrucian members at any level of study are eligible to attend Rosicrucian Conventions, 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

SINSINAWA, WISCONSIN

RCUI Class

July 6-8, 2001

Hosted by the West Central Regional Committee, the location will be the Sinsinawa Mound Center, Sinsinawa. RCUI Instructor will be Alberto LaCava, Ph.D., teaching "The Key to the Secret Symbols of the Rosicrucians of the 16th and 17th Centuries." For more information, please contact the Seminar Coordinator at pattie@spiff.net or at (618) 659-1516.

MIAMI, FLORIDA

Florida Regional Convention

September 28-30, 2001

Hosted by Miami Lodge and Ft. Lauderdale Chapter, the location will be the Radisson Mart Plaza Hotel, 711 NW 72nd Ave, Miami. Grand Master Julie Scott will serve as the Honored Guest and the theme will be "Rosicrucian Path to Illumination." For more information, please contact Everett Daley at EDaley7580@aol.com or at (954) 227-8221.

RACINE, WISCONSIN

West Central Regional Convention

October 5-7, 2001

Hosted by Milwaukee's Karnak Chapter, the location will be the Marriot Hotel, 7111 Washington Ave., Racine. The Honored Guest will be Edward Lee, Class Master, Department of Instruction. The theme: "2001: And Inner Space Odyssey (Discovering and Using Your Talents)." For more information, please contact Mildred Owen at (262) 633-7102 or e-mail: MillieKehlj@aol.com

SEATTLE, WASHINGTON

Pacific Northwest Regional Convention

October 19-21, 2001

The Convention will be held at the University Plaza Hotel, 400 NE 45th St, Seattle. The theme: "Initiation: Milestones on the Path." Grand Master Julie Scott will be the Honored Guest. The convention will be preceded by an RCUI class taught by RCUI Instructor Alberto LaCava, Ph.D. For more information, please contact Phyllis King at 2001@amorc-pnw.com or phone (206) 322-0154. (Please see inside back cover ad for more information.)

COLUMBUS, OHIO

Great Lakes Regional Convention

October 19-21, 2001

Hosted by Columbus' Helios Pronaos, the location will be the Ramada Plaza Hotel, 4900 Sinclair Rd., Columbus. The Honored Guest will be Dennis Kwiatkowski, Manager, Department of Instruction. The theme is "Know Thyself." For more information, contact Richard Rose at (740) 323-3838 or e-mail: per@infinet.com

JEKYLL ISLAND, GEORGIA

Southeast Regional Mystical Weekend 2001

October 25-28, 2001

The Mystical Weekend's location will be the Villas by the Sea Resort Hotel and Conference Center, 1175 N Beachview Dr., Jekyll Island. The Honored Guest will be Edward Lee, Class Master, Department of Instruction. For more information, please contact Betsy MacKay at SRMacKay@msn.com or phone (931) 962-2582.

PLEASE NOTE!

English Grand Lodge administrative offices will be closed July 30-August 6, 2001, during the AMORC World Convention in Sweden.

AMORC Public Programs

These events are open to members and nonmembers. If you would like to join fellow seekers in exploring exciting and unusual subjects, it is the Rosicrucian Order's privilege to invite you to the following events.

ATLANTA, GEORGIA

"Feng Shui Workshop"

Dr. Guy Ferru, Author & Lecturer

July 21, 2001, 11:00 am – 5:30 pm

Pre-Registration: 10:30 am

Location: Body, Mind, and Spirit Bookstore

8359 Roswell Road, Atlanta, Georgia

The workshop will cover the basics of: Feng Shui and its practical application, the Bagua and how to use it to enhance your life, and the detection and control of harmful electromagnetic fields in your home and office. Dr. Ferru has been a practitioner of Traditional Feng Shui for over 25 years and is a doctor of Chinese Medicine, which covers acupuncture, Feng Shui, Qi Qong, and nutrition. Registration is \$75 *before* July 7 and \$125 for couples living at the same address. On the day of the event, registration is \$85 per person.

ATLANTA, GEORGIA

"Esoteric Anatomy"

Georgia Lambert, S.R.C.

International Lecturer & Esoteric Teacher

August 11, 2001, 9:00 am – 4:30 pm

Pre-Registration: 8:30 am

Location: Body, Mind, and Spirit Bookstore

8359 Roswell Road, Atlanta, Georgia

Aspects discussed will include: the differences between the physical etheric, the astral, the mental, and the true light body; the relevance of the cerebrospinal and autonomic nervous systems to the

spiritual path; the relationship of the Chakras or Centers to the meditation process and the work of Spiritual Alchemy; the Chakras, major and minor and their relationship to the endocrine glands. Charts and text will be provided. Soror Lambert has over 35 years in the field of esoteric studies, and was the first person to be licensed by the State of California to teach Meditation and Esoteric Physiology. Registration is \$40 per person *before* August 1. On the day of the event registration is \$45 per person.

To register for either Atlanta workshop, or for further information, please call (770) 787-4549 or e-mail: Merlin10@mindspring.com

WINTER PARK, COLORADO

"Rosicrucian Summer Retreat"

September 7-9, 2001

YMCA of the Rockies, Winter Park

Columbine Pronaos will host a weekend retreat for members and non-members in the beautiful setting of the Rocky Mountains. Several informal programs will be conducted, including fireside chat, meditations, nature walks, educational talks, and interesting demonstrations of natural laws. Admission Fee: \$60/person/night, based on double occupancy. Includes room and board and Friday supper through Sunday lunch. For further information, please contact Bill Hallett at navriel@earthlink.net or at (303) 774-8043, or contact Bob Stanko at sierrabob@aol.com or at (303) 494-1879.

"The Mystical Kabbalah"

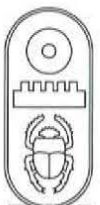
Presented by Lloyd Abrams, Ph.D., F.R.C.

November 9-11, 2001

Rosicrucian Park, San Jose, California

Kabbalah is one of the foundations of the Western Mystery Tradition. This three-day course, presented by psychologist Lloyd Abrams, is an introduction to the major concepts, terminology, systems, and methods of Kabbalah. The class will also experiment with a wide variety of Kabbalistic meditation techniques. Topics to be covered include: letters of the Hebrew alphabet, names of God, mystical interpretation of the Bible, higher worlds, levels of the Soul, the Tree of Life prophecy, Christian Kabbalah, and Kabbalistic aspects of Rosicrucian teachings and practices. Five hours of instruction each day guarantee a great introduction to this fascinating subject.

Registration Information: Registration fee is \$100 before October 15th or \$150 after that date. For more information or to register for the class, please call (408) 947-6543 or e-mail: lodges1@amorcmail.org





ROSICRUCIAN EGYPTIAN MUSEUM NEWS

Museum Awarded Federal Grant

The Institute of Museum and Library Services (IMLS) and Heritage Preservation are pleased to announce that the Rosicrucian Egyptian Museum has been awarded a 2001 Conservation Assessment Program (CAP) grant. Our Museum joins the more than 1800 museums that have participated in CAP since the program began in 1990. CAP assists museums by providing funds for professional conservation specialists to identify the conservation needs of their collections and recommend ways to correctly improve collection conditions. Heritage Preservation's President, Lawrence L. Reger, praised the Rosicrucian Egyptian Museum for "making the vital work of caring for collections and sites a priority at their institution and helping ensure that they are available to present and future generations."

CAP provides funds for a general conservation survey of the Museum's collections. A professional conservator will spend two days surveying the site and three days writing a comprehensive report that will identify conservation priorities. The on-site consultation will enable the Museum to evaluate its current collection's care policies, procedures, and environmental conditions. The assessment report will help the Museum make appropriate improvements for the immediate, mid-range, and long-range care of its collection. The Rosicrucian Egyptian Museum expects to gain many benefits from participating in CAP. The resulting report will:

- Provide recommendations for immediate and long-term conservation action.
- Provide the basis for the development of a long-range institutional plan for the care and preservation of the Museum's collection.
- Serve as the foundation on which to apply for future grants to implement conservation projects.

"As a leader in preventative conservation, IMLS is dedicated to helping our nation's museums protect their collections," said Acting Director

Beverly Sheppard on behalf of the agency. "According to a recent evaluation of CAP by Bosma and Associates, International, the grants have had an impact on increasing conservation awareness nationwide. Additionally, 95% of the grant recipients report fulfilling some or most of the conservation assessment recommendations."

CAP is a one-time award funded by IMLS and administered by Heritage Preservation. IMLS provides Federal support for museums and libraries, and comprises the Offices of Museum Services (OMS) and Library Services (OLS). Congress established IMLS in 1996 through the Museum and Library Services Act. Heritage Preservation, based in Washington, D.C., is the national organization representing conservation and preservation activities in the United States.

The conservation assessor assigned to our Museum, Tamsen Fuller, has over twenty-five years of experience as a conservator, and is the author of a number of articles on the subject. Specializing in archeological, ethnographic, and natural science collections, Ms. Fuller is perfectly suited to address the concerns of a museum whose collection includes stone, metal, wood, textiles, glass, human and animal remains. She has worked with the Egyptian collections of the University Museum of Archaeology and Anthropology, Philadelphia, Pennsylvania; the Carnegie Museum of Natural History, Pittsburgh, Pennsylvania; and the Hearst Museum of Anthropology, University of California, Berkeley.

Burnam Schaa, Executive Secretary, Supreme Grand Lodge of AMORC, will be working with Ms. Fuller to provide a background on conservation measures that were taken in the past.

We look forward to keeping you posted concerning the progress of this important first step and the results of the assessment.



ROSICRUCIAN ACTIVITIES

The AMORC Southeast Cultural Center

THE ROSICRUCIAN ORDER is proud to announce the first Rosicrucian Cultural Center in the English Language Jurisdiction of the Americas. It is located in Atlanta, Georgia, and will serve the Southeast Region. The AMORC Southeast Cultural Center provides members in the Southeast an opportunity to collectively explore and further develop their personal or professional interests and talents, while fulfilling an inner urge to be of service to others.

It has been said that individuals who seek to serve humanity are characterized by their exceptional willingness to assume responsibility and cooperate with others to accomplish goals that are greater than themselves, all without the need for personal recognition. Our members are among these exceptional individuals. Service produces a transformation within the human spirit. It produces a Light that seeks to infuse and uplift others, without any thought of reward, other than the knowledge of a job well done.

The AMORC Southeast Cultural Center is composed of seven branches or divisions. Each branch provides an organized structure through which members, who share common interests—be they professional, philosophical, scientific, artistic, the youth of our country, or ritual—may collaborate, associate, and work with others of like mind for the benefit of our individual mastership and the elevation of the consciousness of humanity.

The seven branches of the AMORC Southeast Cultural Center are:

The AMORC Ritualistic Branch: Ritual facilitates the elevation of consciousness and, through that elevation, the upliftment of the human spirit and the consciousness of humanity. The AMORC Ritualistic Branch houses a dedicated Rosicrucian Temple and

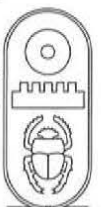
offers all Rosicrucian Initiations, Lodge and Pronaos Convocations, Degree Classes, lectures and experiments—all designed to assist the Rosicrucian student in the development of soul consciousness and Mastery of Life.

The Scientific Branch: The search for a better understanding of the underlying principles of our physical universe is a noble endeavor. Progress in science has always been led by those who dare to think beyond narrow confines and take that which is known today and hypothesize on what could be tomorrow. The Scientific Branch provides a forum for such thinkers. It also provides for the distillation and dissemination of scientific information of interest to those with a less scientific background. Members of this branch include those employed in scientific research and related fields and others who have a general interest in the sciences.

The Philosophical Branch: Members of the Philosophical Branch are dedicated to the study and investigation of the world's major philosophies. From Lao Tzu, Aristotle, Plato and Bacon to Levi, Blavatsky, Dr H. Spencer Lewis, Ralph M. Lewis and beyond, the world has produced thinkers, mystics, and metaphysicians who have sought to understand the nature of Self and the Universe in which we live. "Know Thyself" is an axiom by which every true Rosicrucian lives. Only in understanding and knowing Self and Nature can we ever come to know the true nature of God, and in this knowing, Truth will be revealed. Workshops, classes, lectures, forums, and open meetings are offered to facilitate an investigation into the nature of self and the reality in which we live.

The Professional Branch: The Professional Branch consists of those individuals who wish to contribute

(continued overleaf)



to a different social consciousness within the business community. "We are today where our thoughts have brought us," said Emerson. If we wish to create a better working environment for ourselves and our children—one of harmony, creativity, innovation, and imagination—we must act today to develop excellence and integrity in all areas of the business community.

The Traditional Martinist Order Branch: A dedicated Martinist Temple is housed within the Cultural Center. The TMO Branch, with its rich symbolic tradition of mysticism and ritual, holds Conventicles once each month. Weekend intensives are also available, and provide both local and out-of-town Martinist members an opportunity to attend on a quarterly basis. TMO meetings highlight guest speakers from the Southeast Region.

The Aspirants Branch: Members of this branch will assist in the advancement of our youth as they grow in recognition of their own unique talents, beauty, and inherent nobility. It will encourage lives that may be long and rich in terms of both personal fulfillment and service to others. It will support avenues of interest into known and undiscovered fields of endeavor that strengthen the natural talents and abilities of today's young people, while assisting them in discovering their importance and the role they play in the unity of all life.

The Arts Branch: Members of the Artisans Branch desire to contribute to humanity's spiritual growth through the arts. It is said that without the beauty of music, theater, and art, life would not be worth living. The arts lift the human spirit into cosmic realms that otherwise may not be reached. Those interested in the arts will collaborate on projects that assist in the accomplishment of this purpose.

We live in exciting times! Individual interests are becoming group interests, and group interests are becoming planetary interests. If you desire a better understanding and mastery of your life, seek meaning and purpose to the "grand design" of life itself, and wish to use your talents and abilities to create a more joyful, successful, and harmonious world, the Rosicrucian Order and the AMORC Southeast Cultural Center provide avenues through which to further these goals. The journey inward along the path of self-discovery and transformation is a fascinating one. It will lead you into known and as yet undiscovered realms within self. These realms contain talents, powers, and abilities that will, if used properly, change your life and, ultimately, the consciousness of humanity! If you desire to join fellow seekers along the path less traveled, it is the Rosicrucian Order's privilege to extend to you an invitation to join with us on an exciting journey into Self-Exploration and Service to our brothers and sisters around the world.



Council of Solace

24-hour Assistance

The Council of Solace is a group of Rosicrucians (at Rosicrucian Park and throughout the world) who meditate daily on behalf of others. The goal of the Council of Solace is to bring cosmic help to all those in need of it. The Council does this by putting certain spiritual energies into motion and directing them in accordance with mystical law and natural principles. Metaphysical aid is thus directed to individuals who petition the Council of Solace with health, domestic, economic, or other problems, and aid is also directed to those who are attuned with the Council.

To list yourself or another individual with the Council of Solace, you may call (408) 947-3684 and leave a message, giving the name of the person to be listed. You can call this number 24 hours a day. Metaphysical aid will begin immediately and it will continue for as long as is needed.

Pacific Northwest States and Western Canadian Regional
Convention

INITIATION

Milestones On The Path

Seattle, Washington

October 19-21, 2001

University Plaza Hotel, Seattle

Honored Guest

Grand Master Julie Scott

Also representing Grand Lodge:

Affiliated Bodies Administrator & TMO Administrator: Soror Karen Wark

Rose+Croix University International instructor: Dr. Alberto LaCava

Grand Councilor: Dr. Barbara James

EGL Director & Provincial Master (TMO): Calvin Jonas

Program Highlights

- ‡ Special programs by Grand Master Julie Scott
- ‡ Affiliated Body Officers Workshop with Soror Karen Wark
- ‡ Workshops by Grand Councilors and Regional Monitors
- ‡ International Research Council (IRC) Class by Dr. LaCava on Friday, October 19
- ‡ A two part program:
 - "The Tradition of Alden" – The Chivalric Tradition and the Quest for the Grail
 - "The Golden Age – Visualization for the Future"
- ‡ Ninth Temple Degree Initiation at Michael Maier Lodge
- ‡ Saturday Evening Fraternal Banquet
- ‡ Martinist Associate Degree Initiation at Michael Maier Heptad Temple
- ‡ A General Conventicle for Martinist members, with Guest Speaker TMO Grand Master Julie Scott, will be held after the close of the Convention on Sunday afternoon

To receive additional information and a registration form write:

2001 AMORC Seattle Convention
c/o Michael Maier Lodge, AMORC
2203 NW 60th Avenue
Seattle, WA 98107

Or contact: Phyllis King at (206) 322-0154, or e-mail: 2001@amorc-pnw.com

Space is limited, so register now! Registrations are on a first-come, first-served basis.

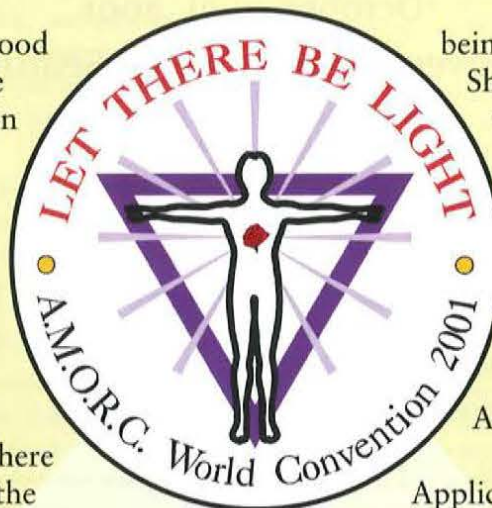
The Emperor proclaims:

“Let there be Light”

The Rosicrucian World Convention
August 2nd – 5th in 2001 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 Emperor'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).