

Rosicrucian Digest®

Volume 81 • Number 3 • 2003



MYSTICISM

• ART

• SCIENCE



Treasures from our Museum

Limestone Cross RC 1644



*Coptic Christian Cross
Limestone, A.D. 300-700*

COPTIC CULTURE, the evolution of Egyptian and Hellenistic life, flourished during the Roman Era (30 B.C.-A.D. 642) when Egypt was a province of the Roman Empire and was ruled from Rome and later from New Rome (Constantinople). After the Arab conquest of Egypt in A.D. 642, the Coptic form of Egyptian language and Coptic Christianity remained in the majority until well into the Middle Ages.

In particular, this was a time of great diversity. Practitioners of many religious and spiritual paths lived, worked, and worshiped within the same nation. These included Coptic Christians, traditional Egyptian believers, practitioners of Graeco-Roman religion, Neo-Platonist philosophers, Hermetists (followers of the writings ascribed to Hermes Trismegistus), the many groups often called "Gnostic," and initiates of the mystery schools. Alexandria was the cultural, philosophical, and scientific capital of the Mediterranean.

This large limestone cross (43.6 x 31.3 x 6.8 cm) has been a popular artifact in the Rosicrucian Egyptian Museum since its acquisition in 1956, and is featured in the "Coptic Egypt" exhibit which runs through January 2004. In addition to its beauty and striking design, the cross provides an example of the detective work often needed to identify artifacts. The cross is currently dated from the 4th to the 8th centuries. The earlier limit is fixed by the fact that although the Cross was an ancient Egyptian symbol, it did not gain widespread popularity among Christians until sometime in the 4th century.

The upper limit of the dating is suggested by an examination of photographs in Robert de Rustafjaell's *The Light of Egypt* (1909), a memoir and archaeological analysis of his travels and discoveries in Egypt. Many of the de Rustafjaell Coptic textiles are currently on display in the "Coptic Egypt" exhibit as well. In *The Light of Egypt* there are several Coptic funeral stele and other artifacts that de Rustafjaell

discovered near Thebes. Two in particular feature the identical helix pattern of the museum's cross, suggesting a commonality of date and region.

Several elements dominate the cross' design. First, the helix may reflect stylized vines, which in the Christian context would have represented the mystical union of all with the Divine ("I am the vine, you are the branches") and also the Eucharistic wine. This is further suggested by the repetition on the lower branch of the cross of two Eucharistic loaves of bread within the helix. For ancient Egyptian believers vines were a sign of fertility and birth, while for Graeco-Roman religion, they represented the Dionysian mysteries.

The four arms of the cross are tipped with triangles, pointing inward toward a floral design or sunburst, while the small circles within the helix on the four sides of the central design seem to have stylized outward radiation as well. Another consistent element is the indication of not only the four cardinal points, but the intermediary directions as well. This is present in the stars at the ends of the upper three arms of the cross, and even more strikingly by the four points emerging from behind the cross as a whole. While the four points of the compass are virtually universal, the intervening directions have taken on added mystical significance in many schools, including the ancient Celtic and Hermetic paths.

Taken as a whole, the cross is a beacon of artistic beauty and cultural interaction across the ages, from its creators to modern visitors. Its vitality still radiates from its dynamic center after all these centuries. In addition to being part of the current rotating exhibit, the Limestone Cross is one of thirty artifacts featured in the new postcard book, *Treasures of the Rosicrucian Egyptian Museum*, now available from Alexandria Catalog Sales. Watch the website www.rosicrucian.org for more information.

— Steven Armstrong, F.R.C., Ph.D. (Cand.)
Research Associate
Rosicrucian Egyptian Museum



**RO SIC RUC I A N
EGYPTIAN
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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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Detail from Nicolas Poussin's painting, The Shepherds of Arcadia.

PALLAS ATHENA

The Shepherds of Arcadia in the Age of the Holy Spirit

Exploring an allegorical font of knowledge that has meandered through history—through societies and cultures—as an alternative but influential current of consciousness.

by N.F. Brescia, F.R.C.

Throughout history the triad associated with gods, goddesses, and filial expressions of people and nature are well documented. Early Egyptians at Thebes venerated Amun (the most powerful and chief of all gods), Mut, and Khonsu. Later, as Thebes was declining in power, the local god Ra of Heliopolis in Lower Egypt became known as the sun god. For a short period of Egyptian history the struggle for power between Lower and Upper Egypt culminated with Amun being identified as Amun-Ra. Other examples of Egyptian triads, or trinities are Osiris, Isis, and Horus, as well as Ptah, Sekhmet, and Nefertum.

Other ancient cultures in human history developed cosmo-religious trinities that circumnavigated their existence. The ancient Babylonians venerated Anu, Enil, and Ea or Enki. Collectively they corresponded to Sin, Shamash, and Ishtar, or the Moon, the Sun, and the planet Venus. The Zoroastrian trinity consisted of Ahura Mazda, Asha, and Vohu. Agni, the Indian god of fire, represented the Sun, fire, and wind. Another Indian trinity was that of Brahma, Vishnu, and Siva. Mithraism, a combination of Zoroastrian and Hellenic belief, was represented by Mithras, an Indo-Iranian sun god who was said to have been born of Anaitis



Pallas Athena: Frontispiece to Francis Bacon's La Sagesse Mystérieuse des Anciens (1641). Above Athena the inscription "Sic fulget in umbras," translates as "Thus it shines in the shadows." The inscription on Athena's shield "Obscuris vera involvens," translates as "Truth is enveloped in obscurity."

(Anahata) and Zarathustra. Mithraism as a cult and a religion was a powerful rival to the early Christian faith. Tertullian, a Roman church father of A.D. 160-230, was the first to use the expression or word *trinity* within a Christian dimension. Henceforth, within the Trinitarian aspect of Christianity we have the Father, the Son, and the Holy Spirit.

AMORC ontology states that the "Rosicrucians were the first mystics to make a distinct difference between Spirit and Soul. Spirit is a universal essence pervading all nature, even unconscious matter, and manifesting in many ways, such as cohesion, adhesion, etc. It is a

divine, universal essence like Soul, but of a lower rate. Spirit Essence makes its first material manifestation in the formation of 'electrons,' which enter into the composition of atoms. Soul, as an essence, can manifest only psychically, because of its very high rate of vibrations."¹

Pneuma — the Breath of God

As Trinitarian themes continued to weave their way through ancient civilizations and religions, it seems only natural that the concept of the trinity would eventually appear in a new religion, Christianity. The Latin word *Paraclete* comes from the Greek *Parakletos*, meaning comforter, encourager, or advocate. The Greek word for spirit is *pneuma*, which can also mean wind or breath. The concept of the trinity is clearly stated by Master Jesus in the Book of St. John, chapter 14, verses 13-17. Here Master Jesus is recorded as saying:

And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

If ye shall ask any thing in my name, I will do it.

If ye love me, keep my commandments.

And I will pray the Father, and he shall give you another Comforter [Paraclete], that he may

abide with you for ever;

Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth

him: but ye know him; for he dwelleth with you, and shall be in you.

The "spirit of truth" referred to in this biblical verse, however, should not be confused with the word "spirit," which Rosicrucians believe permeates all spiritual and material matter. In this instance the Comforter, or Paraclete, can be understood to encompass both the attributes of an Intermediator and a distinct Initiator in the form of the word, or more aptly, the spirit and breath (*pneuma*) of God. Initiates of the ancient mystery traditions would at once recognize the import and meaning of the "spirit of truth." And so it is within the context of the spirit of truth that we shall explore the ancient mystery tradition known as "Pallas Athena and the Shepherds of Arcadia."

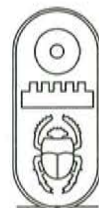


Legend has it that at the time of her birth Prometheus smote the head of Zeus with an axe, and Athena sprung forth from Zeus' head. Illustration from Michael Maier's Atalanta Fugiens, Oppenheim, 1618.

Birth of Athena

In Greek mythology Athena, daughter of Zeus and Metis, was the Greek goddess of the intellect. The Romans later identified her as Minerva. Legend has it that at the time of her birth Prometheus smote the head of Zeus with an axe, and Athena sprung forth from Zeus' head. As recounted by the ancient Arcadians, soon after her birth Zeus gave Athena to Pallas—a Titan and a warrior god, as well as the father of Victory, Power, Force, and Rivalry. Another account of Athena's birth has her being raised by Triton, son of Poseidon, who was half god and half sea-monster. Regardless of which story one wishes to believe, Athena over time became the very heart and soul of Athens. Pallas Athena was the symbol for light, divinity, intelligence, and invisibility. According to the ancient Greeks, she also governed poetry and philosophy.

"The story of the birth of Athena from the head of Zeus is a parable of the release of intelligence from the head (or reflective part of the mind) as a burst of understanding. Athena springs forth from Zeus' head brandishing or shaking her spear, hence her name *Pallas Athena*, which means 'Shaker of the Spear'. Athena's spear signifies the light of illumination, which indeed lights up the face and shines from the head as a golden crown or halo. This crown of light is symbolized by Athena's glorious helmet, which remains invisible to those with eyes that cannot see what is before them."² She was also depicted



with a miniature horse on her helmet. The horse symbol would also figure prominently in the Trojan Wars, and centuries later in England, would be associated with Gray's Inn and its large mural of the mythological winged horse Pegasus at the Inner Temple.

Sir Francis Bacon (1561-1626), one of the greatest minds of the 16th and 17th centuries, figures prominently within the realm of esoteric thought. He was a member of the Knights of the Helmet—a society for the advancement of learning. The knights met at Gray's Inn in London, where, as mentioned earlier, the principal room had a large mural of Pegasus, the mythological winged horse. Harkening back centuries to classical civilization, Pallas Athena was the knights' symbolical Goddess of Wisdom.

"This Goddess wore a helmet which was supposed to permit her to assume invisibility. The Knights of the Helmet adopted her helmet as one of their symbols, and caused each knight to kiss his helmet as a token of his sincerity to keep his vow and obligation to the Order. The Goddess of Wisdom was also known as the patroness of the liberal arts and sciences. Her main symbols were the helmet, the staff at her side, the serpent at her feet, a shield, a looking glass or mirror, and an owl. The helmet denotes invisibility; the staff, knowledge or wisdom by which the serpent of Ignorance at her feet is destroyed; the shield was used as a protection when warring against ignorance; the looking glass or mirror was a means of receiving and transmitting knowledge or wisdom by reflection; and the owl denoted secret wisdom."³

The Arcadians — Shepherds of the Mysteries

Ancient Athens was also known as Astu, one of the eyes of Greece—the learned city, the school of the world, the common patroness of Greece. It was said to have been founded c. 1556 B.C. by Cecrops, as an Egyptian colony. It played a major part in the so-called Eleusinian Mysteries. Athens to the east, Mount Parnassus (on the side of which lies Delphi) to the west, and Mount Olympus to the north, form a sacred triangle in Ancient Greece, not unrelated to certain cabbalistic principles. They 'oversee' the country of the Peloponnesus, the southern peninsula of Greece that contains, as its heartland, Arcadia.



"The especial god of Arcadia was Pan, who presided over the shepherds, cattle-herders and hunters of this beautiful and mountainous country." Emblem from title page of Francis Bacon's *New Atlantis* (1626). The inscription "Tempore patet occulta Veritas," translates as "Hidden Truth brought forth by Time."

"The especial god of Arcadia was Pan, who presided over the shepherds, cattle-herders and hunters of this beautiful and mountainous country. The Arcadians considered themselves to be the most ancient people in Greece, and more ancient than the moon. They were passionately fond of music and poetry and pastoral song, and became renowned for this and their learning. They were also warriors . . .

"Arcadia derives its name from Arcas, the son of Zeus and the beautiful Callisto. Callisto was given the form of a bear by Zeus, represented in the sky by *Ursa Major*, the Great Bear. When Arcas died, Zeus made him into a constellation and set him beside his mother. In Arcas we have *Ursa Minor*, the Little Bear. The first star of the seven stars of the Little Bear is the present North Pole Star, and it carries the name of Arcas. It signifies the crown 'jewel' of the world and its heavens. *Ursa Minor* was also known as *Phoenix*, or *Ursa Phoenicia*. The Arcadians were known as 'the Bear Race'; they were also (in their most ancient sense) the original Phoenicians. Furthermore, the stars of *Ursa Minor* were those principally used in all navigation by land as well as by sea, to direct the course of the traveler. Thus the Arcadian or Bear Race were known as the guides or pathfinders of mankind, leading and lighting the way like Mercury or Hermes."⁴

The Mysteries Spread to Other Lands

Centuries later in A.D. 1070 a group of monks from Calabria whose leader was named "Ursus" built the Abbey of Orval in what is modern-day Belgium. The history of the abbey relates that after finishing the structure they are thought to have returned to Calabria in southern Italy. Rosicrucian students should note that Pythagoras (b. 550 B.C.) built his mystery school near Kroton, Magna Graecia, in 529 B.C. Ancient Kroton is currently called *Crotone* and is situated in the southern Italian region of Calabria. The sacred book of the Pythagoreans was called the "Hieros Logos" (Holy Word), which included the systematic science of numbers such as the Decad, the Tetrad, the Sacred Tetractys, and the mathematical law of the Golden Proportion. Pythagoras was also closely associated with Abaris of Scythia (6th century B.C.), a priest, magician, and healer. Old legends from Magna Graecia have Abaris giving Pythagoras a golden arrow or dart that would render all invisible, as well as the ability to cure diseases and grant him the understanding of an Oracle. Abaris was also known as the "Hyperborean"—a possible veiled reference to the North Pole Star.

Most are familiar with the story of the siege of Troy and the Trojan horse. Ancient traditional tales state that at the end of the Trojan Wars successive waves of migration occurred between 1179 and 1149 B.C. After the upheavals caused by endless war, some inhabitants of Troy managed to escape and sail to Thrace, Crete, Carthage, and finally Italy. Britto, or Brutus, a descendent of the Trojans from Alba Longa, Italy, was banished from the country and returned to his Aegean ancestral homeland. There he organized a rebellion among the Trojan slaves who were being held captive in Greece. With their skill and assistance Troy was recaptured from its Greek conquerors. Brutus then began to organize another exodus or mass migration. He sailed back to Italy, eventually reaching Britain or the Fortunate Isles where the native inhabitants that were led by Albion around the 4th millennium B.C. joined him. Eventually the descendants would also travel to Gaul (France) and to southern Scandinavia. As an added reference, it would be worth reading Homer's *Iliad* and *Odyssey*, as well as Virgil's

Roman epic, *Aeneid*, whose work traces the Trojans after the fall of Troy and the travels of the hero Aeneas.

Another interesting group, mainly from Ionia, settled in Asia Minor between 1076 and 1044 B.C. "These Ionians formed a society whose purpose was to employ themselves in erecting buildings. The general assembly of the society was first held at Theos; but afterwards, in consequence of some civil commotions, passed to Lebedos. This sect or society was now called the Dionysian Artificers, as Bacchus was supposed to be the inventor of building theatres; and they performed the Dionysian festivities. They afterwards extended themselves to Syria, Persia, and India. From this period, the Science of Astronomy, which had given rise to the symbols of the Dionysian rites, became connected with types taken from the art of building."⁵

These Master Builders using the science of astronomy and sacred geometry would eventually aid in the building of the Temple of Solomon in Jerusalem.

"The Essenes were a branch of the illuminated brotherhood or Great White Lodge, which had its birth in the country of Egypt during the years preceding Akhnaton, Pharaoh of Egypt, and the great founder of the first monotheistic religion . . . The several mystic schools of Egypt, which were united under one head constituting the Great White Brotherhood, assumed different names in different parts of the world . . ."⁶



Guercino's painting *Et in Arcadia Ego*.



Statue of Lord Raymond VI, who, as Count of Toulouse, refused to prosecute the mystics who laid the foundation for Rosicrucian philosophy in southern France in the 13th century. As a mystic martyr, his body was refused burial in "holy ground," but was preserved for 600 years in the Knights Templar Building built by his forefathers. Here Raymond is depicted with a figure standing over him who has a striking resemblance to Pallas Athena.

The Essenian Branch with which the Master Jesus was associated was situated on Mount Carmel in Palestine.

In the early part of the 13th century A.D. the Albigensian Crusade began against the Cathars and their peculiar brand of Christianity. At that time they were numerous and very influential in their belief and wealth of knowledge, especially in the regions of Languedoc, Provence, and Camargue. The traditional stories from these regions state that certain members of the families of Jesus and John the Baptist sailed to the historical Roman port of Ra in what today is Les Saintes Maries de la Mer, France. Traveling with this group were Mary Magdalene and two other women named Mary, as well as Martha, Lazarus, and Sarah the Egyptian. As time passed this area also flourished as a haven for Johannite Christianity

whose descendents are the Mandaeans, who can also be found in Iran and Iraq.

At the beginning of the Albigensian Crusade, Lord Raymond VI (1156-1222), who was Count of Toulouse, refused to persecute his own subjects, causing him automatic excommunication by the Roman Church. There is however an interesting statue of Raymond that might be of special interest to students of esotericism. He is depicted seated with a figure standing over him who has a striking resemblance to Pallas Athena. His seeming acceptance or refusal of a scroll that is being offered to him by this figure is, however, quite unclear.

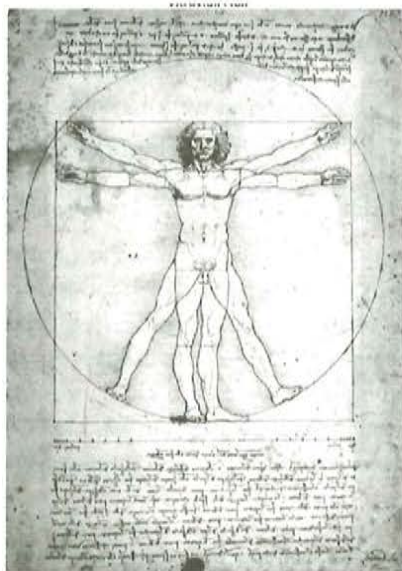
Arcadian Philosophy Influences the Renaissance

The Renaissance produced a revival of the Greek classics after what appears to be many years in abject obscurity. The Dark and Middle Ages were definitely not conducive to the outward expression of knowledge. The only exceptions to this were the Arabs, who continued to manage and maintain certain centers of learning throughout this tumultuous time. René d'Anjou (1408-1480) of France and Cosimo de Medici of Florence (1389-1464) were two major influences in shaping the European Renaissance of the 15th century. In 1463 Marsilio Ficino (1433-1499) of the Florence Academy translated from Greek into Latin the newly discovered *Corpus Hermeticum*, and possibly by it later being identified as the "Divine Pymander" or "Shepherds of Men," created an indirect reference to Arcadia. This ensured that the Greek classics, as well as Pythagorean, Hermetic, Gnostic, and Alchemical knowledge would be reintroduced for the benefit of the initiates and emerging scholars from the various academies of learning. Evidence of this Arcadian stream of thought can also be seen in architecture at the villa of Cosimo de Medici, built in the mid-15th century by the architect Michelozzo di Bartolommeo (1391-1472) at Fiesolo, Italy. Giovanni Pico della Mirandola (1463-1494) identified it with the Arcadian Shepherds and the Sacred Geometry of the Dionysian Artificers.

Luca Pacioli (1445-1517), the father of double-entry accounting and author of *Summa de Atrithmetica, Geometria, Proportioni, et Propotionalita* and *Divina Proportioni*, was a

Franciscan scholar and a collaborator with Leonardo da Vinci (1452-1519). Pacioli was the preeminent teacher of Sacred Geometry and the Golden Section or Golden Proportion. The Golden Proportion can be expressed arithmetically as $(1+\sqrt{5})/2$, or simply as 1:1.618. This proportion can be expanded to include the pentagram, and yet again to the great dodecahedron which has 12 faces (pentagons), 12 vertices, and 30 edges. During the Renaissance this numerical proportion was thought to have existed since the beginning of time and was the key that permeated the proportional relationship of the liberal arts and sciences that included architecture, grammar, law, medicine, music, painting, printing, religion, and sculpture. Mystically oriented scholars also attempted to interpret and understand the book of St. John 1:1-5 using the Golden Perspective. Leonardo da Vinci would use his metaphysical research along with a study of proportion to create his famous *Vitruvian Man*.

Rosicrucian students should note the similarities and differences between Leonardo's *Vitruvian Man*, the twenty-first emblem and epigram of Michael Maier's *Atalanta Fugiens*, and the images of Heinrich Jamsthaler's *Viatorum Spagyricum*. The images from *Atalanta Fugiens* and *Viatorum Spagyricum* deal specifically with the transcendental perspective from an alchemical and geometric point of view. Whereas the *Vitruvian Man* offers humanity the direct understanding that Man is the Pentagon, echoing Heraclitus' (535-475 B.C.) statement



Emblem 21 from Michael Maier's *Atalanta Fugiens*.

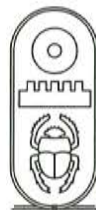
that "Man is the measure of all things," here the symbolical "New Man," inwardly and alchemically both male and female, is the "Hieros Logos" for the regenerated and Spiritually Awakened Being. A divine source of light that is the "Geometrizer" of life itself and akin to the legendary Arcadian river Alpheus that flows through the heart and soul of the world and contains the water of everlasting life.

The theme of Arcadia continues through the world of art with the expression "Et in Arcadia Ego." We find Arcadia associated with *La Fontaine de Fortune*, painted by Rene d'Anjou in 1457. Another painting, *Et in Arcadia Ego*, by Guercino (1591-1666) in 1618, and two other paintings by the same title by the French artist, Nicolas Poussin (1594-1666), in 1630 and 1640-42, respectively. Poussin's later painting, also referred to as the *Shepherds of Arcadia*, masterfully combines the sacred geometry of the golden proportion and the alchemical allegory of the Renaissance. This painting is also associated with the ideal of divine or universal love that transcends death and sorrow. Metaphysically, it is the cup of refreshing water at the entrance to a tomb or crypt that guides the initiate from a state of darkness and duality towards the unity, light, and oneness of God.

Arcadia, as well as the fields of Elysium, was regarded as an idyllic form of paradise. The Latin phrase "Et in Arcadia Ego," associated with Virgil (70-19 B.C.) and the tomb in

(article continued on page 10)

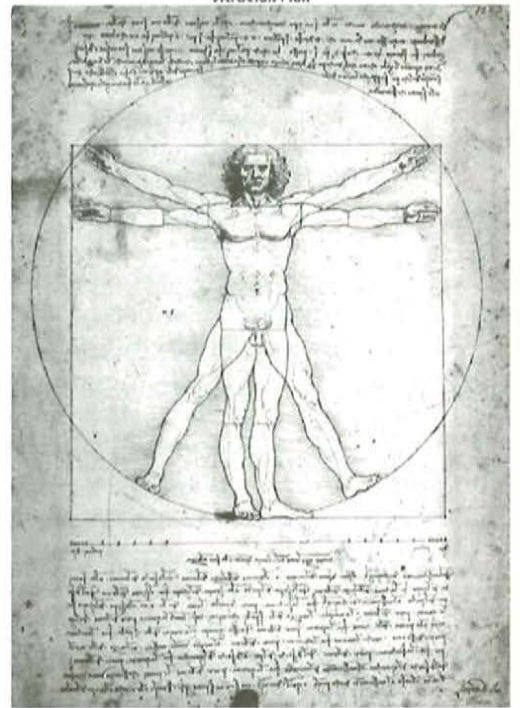
Leonardo da Vinci's *Vitruvian Man*. Leonardo's drawing was originally an illustration for a book on the works of the Roman architect Vitruvius (1st century B.C.), who designed many of the most beautiful temples in Rome. In his ten-volume work, *De Architectura*, Vitruvius established the guidelines for classic Roman architecture based on the divine symmetry of the human body.



Vitruvian Man and Divine Proportion



Leonardo's *Vitruvian Man* was originally an illustration for a book on the works of the Roman architect Marcus Vitruvius Pollio (1st century B.C.), who designed many of the most beautiful temples in Rome. In his ten-volume work, *De Architectura*, Vitruvius established the guidelines for classic Roman architecture. Describing how a temple should be planned and built, Vitruvius wrote: "The planning of temples depends upon symmetry: and the method of this architect's must diligently apprehend. It arises from proportion (which in Greek is called *analogia*). Proportion consists of taking a fixed module, in each case, both for the parts of a building and for the whole, by which the method of symmetry is put to practice. For without symmetry and proportion no temple can have a regular plan; that is, it must have an exact proportion worked out after the fashion of the members of a finely shaped human body."



In this passage is found the key to the composition of ancient architecture, which was firmly revived in the Renaissance. Echoing the ancient Greeks, the human body was seen as symbolic of all Nature, the microcosm reflecting the macrocosm. Thus Nature, in the form of the human body, was to be the architect's (or the artist's) guide. In this form of architecture (or art, engineering, or planning, etc.) the science of geometry is employed by means of small whole numbers to build the composition. In this manner Vitruvius delineated the proportion of a male human body that Leonardo so faithfully reproduced in his *Vitruvian Man*.

Obviously this drawing contains many layers of geometry and symbolism. The idea of reason governing form was a fundamental theme of the Renaissance and is apparent in the most evocative architecture and art throughout the period. As in Michael Maier's twenty-first emblem and epigram



from *Atalanta Fugiens*, the circle, square, and an invisible triangle—all three fundamental elements of composition—figure prominently in *Vitruvian Man*. While the circle and square are readily apparent, the triangle is concealed in this drawing, although it outlines important parts. To find the triangle, use your imagination to draw a circle within the square. Then draw an upward-pointing triangle within the imaginary circle—the top of the triangle touching the square at the top of the man's head—the crown chakra. Now, Leonardo's intriguing sketch takes on even more mystical and Rosicrucian elements, and clearly speaks to us down through the centuries of the laws of Divine Proportion.

—Robin M. Thompson, F.R.C.

Text accompanying da Vinci's Vitruvian Man

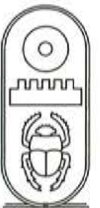
Following is the complete translation of the text accompanying Leonardo da Vinci's *Vitruvian Man*. It is actually a translation of Vitruvius, as Leonardo's drawing was originally an illustration for a book on the works of Vitruvius.

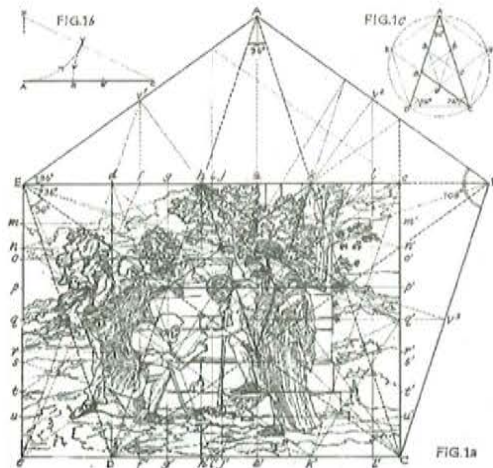
"Vitruvius, the architect, says in his work on architecture that the measurements of the human body are distributed by Nature as follows: that is that 4 fingers make 1 palm, and 4 palms make 1 foot, 6 palms make 1 cubit; 4 cubits make a man's height. And 4 cubits make one pace and 24 palms make a man; and these measures he used in his buildings. If you open your legs so much as to decrease your height 1-1/4 and spread and raise your arms till your middle fingers touch the level of the top of your head, you must know that the center of the outspread limbs will be in the navel

and the space between the legs will be an equilateral triangle.

"The length of a man's outspread arms is equal to his height. From the roots of the hair to the bottom of the chin is the tenth of a man's height; from the bottom of the chin to the top of his head is one eighth of his height; from the top of the breast to the top of his head will be one sixth of a man. From the top of the breast to the roots of the hair will be the seventh part of the whole man. From the nipples to the top of the head will be the fourth part of a man. The greatest width of the shoulders contains in itself the fourth part of the man. From the elbow to the tip of the hand will be the fifth part of a man; and from the elbow to the angle of the armpit will be the eighth part of the man. The whole hand will be the tenth part of the man; the beginning of the genitals marks the middle of the man. The foot is the seventh part of the man. From the sole of the foot to below the knee will be the fourth part of the man. From below the knee to the beginning of the genitals will be the fourth part of the man. The distance from the bottom of the chin to the nose and from the roots of the hair to the eyebrows is, in each case the same, and like the ear, a third of the face."

Translation quoted from *The Notebooks of Leonardo da Vinci, Vol. 1* (of a two-volume set in paperback) (Dover, ISBN 0-486-22572-0), pp. 182-3.





Sacred geometry of Poussin's painting. From Henry Lincoln's *The Holy Place*.



Nicolas Poussin's painting *Les Bergers d'Arcadia or The Shepherds of Arcadia*. For more detail, see front cover of this magazine.

Poussin's painting can loosely be translated to mean, "Even in Arcadia, there am I," or "Death is even in Arcadia," "And I death too am in Arcadia," or as "I, the person in the tomb, also used to live in Arcadia." The reference to a tomb is relatively apparent, and to a certain degree quite heretical for its time period, escaping the notice of even the most severe of ecclesiastical censure. Furthermore, the possible allusion to there being an empty sepulcher brings to mind the post-crucifixion story of Mary Magdalene discovering an empty tomb and the missing body of the Master Jesus. The symbolical veil of the tomb, a necessary component for the resurrection to occur, is allegorically removed or lifted. This would be the sole domain and governance of the Paraclete, the Holy Spirit, the Divine Word, or the Breath of God.

"The Holy Ghost, on the other hand, in all Oriental writings, refers to a special form of Divine Consciousness that descended into the Avatars, Divine Masters, or Sons of God at the time of their missionary work, or surrounded persons who were especially blessed at the time of baptism."⁷

It is here where the ancient traditions, mystics, and mystery schools intertwine in the evolving movement and chartered course of human history and understanding. We are presented with Arcadian Philosophy, the works of the Dionysian Artificers, and the Essenian mission of Master Jesus as streams of thought merging into each other. This would have created an allegorical font of knowledge that meandered through societies and cultures as an underground current of consciousness likened to the river

Alpheus of ancient Arcadia. Thus, let us be aware of our shared and collective past so that we may now move forward gracefully into the Age of Aquarius, or more sincerely into the Peace, Love, and Harmony of the New Age of the Holy Spirit.

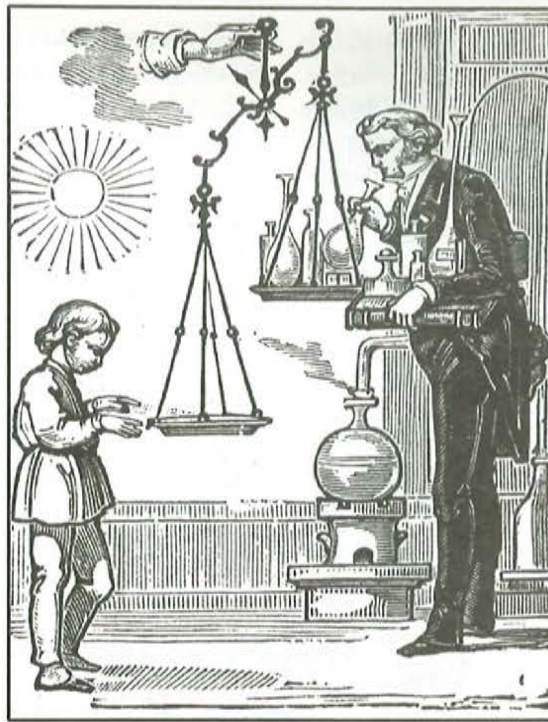
Footnotes:

- ¹ *Rosicrucian Manual* (27th edition) (San Jose, California: Supreme Grand Lodge of the Rosicrucian Order, AMORC, 1982) p. 203.
- ² Dawkins, Peter *Arcadia* (*The Francis Bacon Research Trust Journal, Series I, Volume 5*) (Stratford-upon-Avon, England: The Francis Bacon Research Trust, 1988) p. 106.
- ³ Tudhope, George V. *Bacon Masonry* (Mokelumne Hill, California: Health Research, reprinted 1989) p. 23.
- ⁴ Dawkins, *op. cit.*, p. 106.
- ⁵ Da Costa, Hippolyto Joseph *Sketch for the History of the Dionysian Artificers: A Fragment 1820* (Los Angeles, California: The Philosophical Research Society, 1964, reprinted 1975) p. 31.
- ⁶ Lewis, H. Spencer *The Mystical Life of Jesus* (24th ed.) (San Jose, California: Supreme Grand Lodge of the Rosicrucian Order, AMORC, 1979) p. 25.
- ⁷ See Lewis, H. Spencer "The Spirit of God" in this issue, p. 24. Originally published in *The Mystic Triangle*, July 1929 (San Jose, California: Supreme Grand Lodge of the Rosicrucian Order, AMORC) p. 177.

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The Scales of Health from Hector Durville's *The Theory and Practice of Human Magnetism* (1900).

ROSICRUCIAN HISTORY

from Its Origins to the Present

Part XII In Search of the Psyche

by Christian Rebisse, F.R.C.

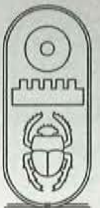
translated from the French by Richard Majka, F.R.C.
Assistant Editor, Rosicrucian Digest

BEGINNING with the 18th century and all during the 19th century magic was secularized by way of magnetism. The trail blazed by Mesmer and Puysegur led to spiritualism and spurred researchers into forming institutes of psychic research so that they could try to understand the secret motives of the life of the soul. In fact, before founding the Ancient and Mystical Order Rosae Crucis (A.M.O.R.C.), H. Spencer Lewis (1883-1939) was the president of such an organization for several years. As a general rule, all of the occultists of the *Belle Époque* (1890-1914), and

particularly those who engaged in attempts at establishing or reestablishing initiatory orders, had backgrounds in magnetism or spiritualism.

Hypnosis

After the turbulence of the French Revolution, magnetism experienced a resurgence of interest. It penetrated the European courts and received a favorable reception in Russia, Denmark, and Prussia. In Germany, it interested not only medical doctors, but also natural philosophers and romantic philosophers, such as Justinus Kerner (1786-1862). In France,



magnetism was used successfully in such hospitals as Val-de-Grâce, Hôtel-Dieu, and Salpêtrière. However, it was the subject of considerable debate, and so a new scientific commission was set up in 1826 to examine its validity. Despite a favorable report issued in June 1831 by Dr. Husson, chief physician at Hôtel-Dieu, magnetism was officially rejected in 1842 by the Academy, following repeated lawsuits by some positivist scientists. James Braid, an opponent of magnetism, felt he had found the cause of magnetic sleep, which he described by the term *hypnotism* in his book *Neurypnology* (1843).

However, magnetism did not have long to wait before coming back into full force after traveling to the New World. Indeed, in this period, around 1836, a follower of Puysegur named Charles Poyan introduced Mesmerism to the United States.¹

He gave lectures and conducted experiments in Belfast, Maine. Phineas Parkhurst Quimby (1802-1866) was particularly enthusiastic and soon proved himself to be a medium without equal. He would become the precursor of the vast New Thought movement, from which is derived Christian Science—a subject we will return to in our next article.

Spiritualism

Included among Charles Poyan's students was an amazing individual named Andrew Jackson Davis (1826-1910), who was considered to be the prophet of Anglo-American spiritualists.² Magnetism took a peculiar turn in the United States following some unexpected events in Hydesville, New York. There, one night in December 1847, two young sisters, Margaret and Katie Fox, heard some strange "rappings" on the walls. Doors opened completely on their own; furniture and other objects were moved about, as though pushed by invisible hands. Far from being afraid, the two little girls thought it all to be a game and eventually established a code so that they could speak with the "spirit knocker." At the end of the conversations the spirit revealed his name to be Charles Rosna and

he gave minute details about his life, the accuracy of which were afterwards acknowledged. Soon, hundreds of curiosity seekers flooded in to witness the phenomenon.³ These events marked the beginning of *Spiritualism*, a movement that soon grew to immense proportions. In the United States, it soon included three million followers, and nearly ten thousand mediums exercised their talents. As early as 1852 the spiritualists held a congress in Cleveland, Ohio.

Allan Kardec

Spiritualism quickly swept over Europe. In France, the *Journal des Débats* of May 13, 1853, discussed the phenomenon of table-turning, which then preoccupied all of Paris. Hippolyte-Léon Rivail (1804-1869), a native of Lyons who used the pseudonym of Allan Kardec, originally was interested in magnetism. He was initiated into the practice



Allan Kardec

of spiritualism and a few years later published a text entitled *Livre des Ésprits* (1857)⁴ which became the handbook for all spiritualists. Not only did this work explain how to enter into contact with the spirit world, but it also presented the theories and philosophy of spiritualism. It revealed in particular the role of the *perisprit*, a fluidic envelope, or psychic body, situated between the soul and the physical body, that allowed disincarnated spirits to manifest themselves. He also popularized the theory of reincarnation, which he presented as a progression necessary for the evolution of the soul, from which arose the celebrated spiritualist maxim: "To be born, to die, to be reborn, to progress unceasingly, such is the law." In 1858, Allan Kardec established the *Revue Spirite*, founded the Société parisienne d'études spirites (Parisian Society of Spiritualistic Studies), and published some works contributing to the broadcasting of spiritualism throughout the world. He was considered to be the "prophet" of spiritualism.

Almost everywhere attempts were made to consult the invisible and to make spirits appear. Automatic writing, telekinesis, and telepathy were practiced. Such mediums as Daniel Dunglas

Home, Eusapia Palladino, Leonore E. Piper, Florence Crook, and Alexis Didier reigned as masters and made as many heads turn as they did tables, because simulation and falsification were commonplace.

Zanoni

At the moment that spiritualism was expanding, Rosicrucianism returned to the forefront through a novel called *Zanoni* (1842).⁵ It came out just before the first hints of the 19th century Rosicrucian resurgence. Its author, Sir Edward Bulwer-Lytton (1803-1873), had gained international renown due to his historical novel *The Last Days of Pompeii* (1834). His new work, *Zanoni*, described the story of two Rosicrucians of the 18th century, Zanoni and Mejnour, the last survivors of this august fraternity. The plot revolves around the transmission of the initiation to two disciples, Clarence Glyndon and Viola, wherein the author reveals the torments of the soul while seeking initiation. Although it was sprinkled with references to Hermeticism, Paracelsus, Agrippa, Cagliostro, and Mesmer, *Zanoni* was primarily a romance that possessed all the characteristics of the genre. However, it has remained one of the most celebrated novels of esoteric literature.

While perusing this book, the reader will probably wonder about the interest that Edward Bulwer-Lytton had in the Rosicrucians. From childhood, he had exhibited an inclination for paranormal phenomena and he later devoted himself to the study of the occult sciences. Twelve years after the publication of *Zanoni*, during an openly spiritualistic period, Éliphas Lévi (1810-1875) came to visit the novelist in London. Together they engaged in conjuring up the phantom of Apollonius of Tyana, using a ritual based on the *Magia Philosophica* (1573) of Franciscus Patricius (Francesco Patrizi) rather than the method favored by spiritualists. This strange experience marked the renewal of French occultism.⁶ William Wynn Westcott indicated that Edward Bulwer-Lytton had entered into contact with the Rosicrucians of the Charles à



Zanoni, drawing by Robert Lanz

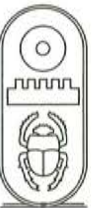
la Lumière naissante Lodge of Frankfurt, Germany. In fact, this lodge, founded in 1814 by Christian Daniel von Mayer, was at the crossroads of many 19th century initiatory orders, such as the Chevaliers Bienfaisants de la Cité Sainte of Jean-Baptiste Willermoz, the Rite of Strict Observance of Baron Johann Gottlieb von Hund, and the Initiated Knights and Brothers of Asia, an offshoot of the Golden Rosy Cross of the Ancient System. It is at this point that we come face to face with a rather orthodox Rosicrucian movement.

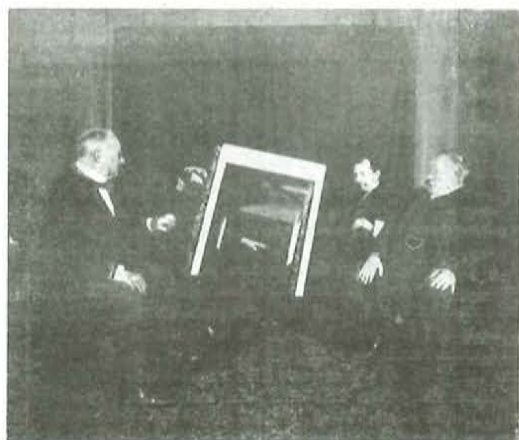
The S.R.I.A.

It has been sometimes claimed that Edward Bulwer-Lytton directed the Societas Rosicruciana in Anglia (Rosicrucian Society in England; S.R.I.A.). In fact, it was without his knowledge that he was named honorary president, and he categorically refused this office. The S.R.I.A. came into being in 1866, within the bosom of English Freemasonry. Its founder, Robert Wentworth Little (1840-1878), was the treasurer of the United Grand Lodge of England. He claimed to have been initiated by



Symbol of the Theosophical Society





Levitation experiment with the medium Eusapia Palladino (1909)

Anthony O'Neal Haye into a Scottish Rosicrucian association in Edinburgh, but this claim has never been substantiated. Wynn Westcott emphasized that the society was initially a grouping of Freemasons who came together to study ancient Rosicrucian texts and to establish ties between Rosicrucianism and Freemasonry. In an article published in 1880, he made it clear that the S.R.I.A. could not be considered the heir of past Rosicrucians.

It seems that Robert Wentworth Little set up the S.R.I.A. according to rituals found in the library of Freemason's Hall. He adopted the hierarchy of the Golden Rosy Cross of the Ancient System (Zelator, Theoricus, Practicus, Philosophus, Adeptus Junior, Adeptus Major, Adeptus Exemptus, Magister Templi, and Magus) and restricted entry into the group to Christian Master Masons. The order expanded into Scotland, Canada, and the United States. Even though its origins were suspect, this society played an important role in the spread of esotericism. Included among the influential members of the S.R.I.A. were William Woodman, Kenneth R.H. MacKenzie, Hargrave Jennings, the spiritualist Stainton Moses, and William Wynn Westcott (1848-1925). The latter soon participated in the creation of another Rosicrucian Masonic order that we will discuss later, the Hermetic Order of the Golden Dawn. Many members of the S.R.I.A. also joined the ranks of the nascent Theosophical Society.

Helena Petrovna Blavatsky

The Theosophical Society had its roots elsewhere. However, we will speak of it briefly,

as it manifested a certain affinity with Rosicrucianism. The strange thing is that in 1873 Helena Petrovna Blavatsky (1831-1891) appeared on the public scene by frequenting the spiritualistic circles of New York. Endowed with paranormal faculties, she participated in some experiments as a medium. It was in this context that she became acquainted with a person who was to become her close associate, Colonel Henry Steel Olcott (1832-1907), who at that time was investigating phenomena associated with spiritualism. Sometime later, the colonel proposed that they create a society for the study and elucidation of occultism, of the Qabalah, etc. At the time they were choosing a title for their society, they hesitated between many names, one of which was that of *Rosicrucian*. Finally, in September 1875, they settled upon the choice of *Theosophical Society*. The Theosophical Society made little reference to Rosicrucianism, but taught primarily an esoteric Buddhism. However, it



Franz Hartmann

was the source of two movements that drew their inspiration from Rosicrucianism.

The first was the ephemeral Esoteric Rose-Croix, founded in 1888 by Franz Hartmann (1838-1912), a physician and close collaborator and secretary of Helena Blavatsky. He devoted many works to the Rosicrucians, in particular a beautiful reissue of the *Secret Symbols of the Rosicrucians of the 16th and 17th Centuries*

(1888).⁷ The second movement, the Order of the Temple of the Rosy Cross, arose during the confused period following the death of Colonel Olcott. This movement was established in 1912 by Annie Besant, who had succeeded Olcott as head of the Theosophical Society. This order did not survive World War I. Marie Russak, one of its founders, joined the Rosicrucian Order, AMORC, after corresponding with Harvey Spencer Lewis in 1916.

The H.B. of L.

Certain authors indicate that Helena Petrovna Blavatsky and Henry Steel Olcott had founded the Theosophical Society following their exclusion from a mysterious order—the H.B. of L., which is the abbreviation for the Hermetic Brotherhood of Luxor. According to legend, this fraternity had its origins in an order founded more than 6000 years previously on “the island of the West now disappeared” (Atlantis), with Thebes and Luxor being its centers of activities. This order was said to be the source of all the great initiatory movements, such as that of the Rose-Croix. Around 1870, the H.B. of L. formed an outer circle to fight against the dangers that scientism was spreading to the West. This fraternity embarked upon the restoration of Western esotericism by giving it a scientific aspect. It also wanted to restrain the expansion of the Theosophical Society, which it accused of desiring “to corrupt the Western spirit and to put it under the domination of Eastern thought.”⁸ As an example, this order was against reincarnation.

The outer circle of the Hermetic Fraternity of Luxor was founded by Louis-Maximilien Bimstein (1847-1927), a Pole who called himself Max Théon or Aia Aziz. He was a singular individual who possessed astonishing psychic faculties.⁹ In 1870, he was living in England and selected a few members, notably Peter Davidson and Thomas H. Burgoyne. The former became the Grand Master of the H.B. of L.; Papus, who was a member of this order, considered Peter Davidson as his “practical master.” In France it was François-Charles Barlet (Albert Faucheux, 1838-1921) who directed the order. It should be noted that most of the founding members of the Martinist Order were members of the H.B. of L., which for some time constituted a

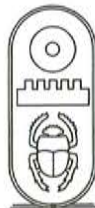
sort of inner circle of Martinism, a circle that was soon replaced by the Kabbalistic Order of the Rosy Cross. During 1885 and 1886, the H.B. of L. published a journal, the *Occult Magazine*. Thomas H. Burgoyne and Peter Davidson wrote for it using as pseudonyms Zanoni and Mejnour, the two Rosicrucians in *Zanoni*. Likewise, François-Charles Barlet used the surname of Glyndon, another character from this novel, when signing his articles in the magazine called the *Anti-Matérialiste*. The H.B. of L. was barely active from 1870 to 1886, and although it never had more than a handful of members, it exerted considerable influence. Beginning in 1886, Max Théon took no further interest in the H.B. of L. and left London for Tlemcen, Algeria. This order then became inactive and Max Théon tried to establish the Cosmic Movement, a group that remained marginal. It was while in Tlemcen that Max Théon received, between 1904 and 1906, two individuals with whom he was soon associated, Sri Aurobindo and Mirra Alfassa (“The Mother,” 1878-1973).¹⁰ Moreover, Max Théon’s ideals would wield a certain influence on Sri Aurobindo.



Photograph of Max Théon.

Psychic Researches

Around 1870, the “psychists” emerged from the spiritualist movement. Indeed, the experiments on somnambulism led many researchers to ponder the supernormal faculties of humans. From 1875 the intellectual elite of Trinity College of Cambridge—including the professor of philosophy Henry Sidgwick—undertook the scientific study of spiritualistic phenomena. Afterwards, in 1882, there arose in London the Society for Psychical Research, under the leadership of Dr. William Fletcher Barrett, Henry Sidgwick, and the psychologist Frederic William Henry Myers (1843-1901). Scientific experiments were undertaken for studying the psychic faculties of mediums.



It was also in 1882 that the Society for Psychical Research coined the word "telepathy." Helena Blavatsky, as was true of all the great mediums of the era, participated in these experiments when passing through London. The researches of the English had international repercussions and contributed to the creation of many other circles, such as the American Society for Psychical Research in Boston in 1884, with the



William Crookes (1832-1919)

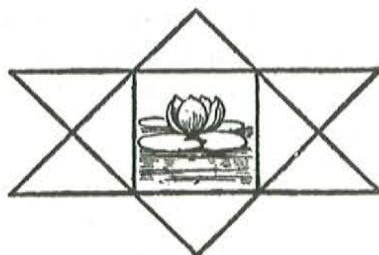
great American psychologist William James (1842-1910). In France, these researches, begun by Colonel A. de Rochas, were placed under the direction of Dr. Charles Richet (1850-1935), who won the Nobel Prize for physiology in 1913. They were described as "metapsychic" and were organized around the Institut Métapsychique International.

The entire 19th century witnessed an increase in the number of publications—both in the form of magazines and books—concerning magnetism, spiritualism, and spiritualistic powers.¹¹ In 1887, Hector Durville revived the *Journal du Magnétisme et du psychisme expérimental*, which had been founded and published by Baron du Potet from 1845 to 1861. This magazine was issued by the Société Magnétique de France. Included among the founding members of this society were, apart from various physicians, Helena Petrovna Blavatsky and Stanislas de Guaita. Among honorary members, the presence of Colonel de Rochas, William Crookes, Papus, François Jollivet-Castelot, A.-P. Sinnett, and Joséphin Péladan could be noted. With Hector Durville and his sons Gaston and Henri, magnetism experienced a considerable revival.

Throughout world, many scientists participated in researches on psychism. Included among them were the chemist Dmitri Ivanovich Mendeleev; the chemists Pierre and Marie Curie; Alfred Russel Wallace, co-inventor of the theory of evolution; the celebrated physician and chemist William Crookes; the astronomer Camille Flammarion; the criminologist Cesare Lombroso; the author Victor Hugo; along with many others. In 1897, during a

meeting of the Society of Psychic Research in London, William Crookes delivered an important address on magnetism and the vibratory frequencies associated with sound, electricity, x-rays, etc. He then proposed a table of vibrations that was popularized by Hector Durville and which would later inspire H. Spencer Lewis.¹²

The magic of the Renaissance brought to the fore the subtle energies uniting the various planes of Creation and proposed certain methods suitable for making use of these correspondences. At the beginning of the second half of the 18th century, these methods were overthrown by magnetism, which scientifically demonstrated the existence of such energies. It could then be shown that humans possessed faculties that could place them in contact with the invisible world. This movement gave birth to groups of a new type, spiritualists and associations of hypnotists. As we have seen, in this era the Rose Tree of the Tradition grew new branches. Admittedly, not all these branches yielded fruit and certain roses lasted only one morning. However, the new flowers would soon give birth to the Rose Garden of the Magi. Δ



Symbol of the Cosmic Movement.

Footnotes

- ¹ Horatio W. Dresser, *Health and Inner Life* (New York and London: G.P. Putman's Sons, 1906) p. 24.
- ² Regarding Davis, see Conan Doyle, *History of Spiritualism* (London: Cassell & Co., 1926) chapter III
- ³ Léon Denis gave numerous details concerning this affair in the book *Dans l'Invisible, Spiritisme et Médiumnité*, new edition corrected and augmented, (Paris: Librairie des sciences psychiques, 1922) pp. 205-210.

⁴ Allan Kardec, *Livre des Esprits, contenant les principes de la doctrine spirite, sur la nature des Esprits, leur manifestation et leurs rapports avec les hommes, les lois morales, la vie présente, la vie future et l'avenir de l'humanité. Écrit sous la dictée et publié par l'ordre d'Esprits supérieurs* (Paris: Dentu, 1857). [Published in English as *The Spirits' Book: The Principles of Spiritist Doctrine*.]

⁵ In 1858, Pierre Lorrain published a French translation of *Zanoni* (Hachette et Cie.). In 1924, Émile Nourry published another, more complete version including illustrations by Robert Lanz. This version was republished by Diffusion Rosicrucienne in April 2001.

⁶ This event was related by Éliphas Lévi in *Dogme et rituel de la Haute Magie* (Paris: Germer Baillière, 1856) chapter XIII, and commented upon by Paul Chacornac in *Éliphas Lévi, Rénovateur de l'occultisme en France (1810-1875)* (Paris: Chacornac Frères, 1926) chap. X. [The first book was published in English as *Transcendental Magic: Its Doctrine and Ritual*, translated by Arthur Edward Waite (1910).]

⁷ *Secret Symbols of the Rosicrucians of the Sixteenth and Seventeenth Centuries* (Boston: Occult Publishing Company, 1888). This book was published directly into French as *Symboles secrets des Rosicruciens des XVIIe et XVIIIe siècles* (Le Tremblay, Diffusion Rosicrucienne, 1997).

⁸ These elements were derived from Peter Davidson's essay, "Origines et objet de l'H.B. of L.," published in *H.B. of L., textes et documents secrets de la Hermetic Brotherhood of Luxor* (Paris-Milan: Arché, 1988). Regarding this strange order, see the book by Jocelyn Godwin, Christian Chanel, and John P. Deveney, *The Hermetic Brotherhood of Luxor—Initiatic and historical documents of an Order of Practical Occultism* (York Beach: Samuel Weiser, 1995).

⁹ Concerning this subject, see Satprem, *Mère, Le Matérialisme Divin* (Paris: Robert Laffont, 1976) chap. VIII and IX. [Published in English as *Mother; or the Divine Materialism* (Paris: Institut de Recherche, 1979).]

¹⁰ See Satprem, *op. cit.*, chap. VIII and IX; and Sujata Nahar, *Les Chroniques de Mère* (Paris: Buchet/Chastel, 2000) tome III, p. 43. [The latter was published in English as *Mother's Chronicle*, Book Three.]

¹¹ See the impressive bibliography provided by Bertrand Méheust, in Book 2 of *Somnambulisme et médiumnité* (Paris: Institut Synthélabo, 1999) collection les Empêcheurs de penser en rond, Le Plessis-Robinson, pp. 523-577.

¹² Hector Durville, *Théories et procédés du magnétisme* (Paris: Librairie du Magnétisme, 1903) pp. 15-18. [Published in English as *The Theory and Practice of Human Magnetism* (Chicago: Psychic Research Co., 1900).]

RCUI East Begins Anew!

RCUI (Rose-Croix University International) has enjoyed decades of activity at Rosicrucian Park, and qualified instructors have taken their classes across the country to enhance conventions and gatherings. In the 1980s, an attempt was made to bring RCUI to the eastern United States as a regular event, and this past summer saw the revival of that dream—RCUI East, in New York City, sponsored by the North Atlantic Region.

This exciting weekend event at New York City's New School University, June 18-22, 2003, featured two dynamic RCUI instructors: Soror June Schaa, presenting her class, "Alphabet of the Soul"; and Frater Steven Armstrong, teaching "As Above, So Below." Classes were very well attended—beyond the expectations of the instructors—and the students relished the chance to delve deeply into these profound subjects in such an intense setting. Participants came from as far away as Italy, Costa Rica, Bermuda, and from throughout the eastern U.S. Comments such as "This is the class I have



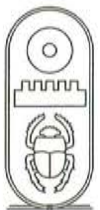
RCUI Instructor June Schaa (seated, front, center) with members of her "Alphabet of the Soul" class. Frater Schaa (standing to left) presented an Artisan Forum for RCUI East attendees.

been waiting for . . . for a few lifetimes!" summed up the enthusiasm of the attendees.

Along with the classes, weekend highlights included a historic walking tour, visiting a nearby Tibetan center, an Artisan Forum presented by Supreme Grand Lodge Secretary Burnam Schaa, a mystical forum, and a Sunday afternoon Pronaos Convocation.

This weekend of love and learning was a wonderful beginning for RCUI East! It is hoped that this mirror of RCUI West will continue from year to year, offering Rosicrucians in this part of the country, and those who can more easily travel from abroad, access to the inspiring courses and atmosphere that is RCUI.

—Melanie Braun, S.R.C.



2004 AMORC WORLD PEACE CONFERENCE

Travel Back to the Source....

San Jose CA USA
June 29 through July 4, 2004

Schedule Details

Monday, June 28, 1 pm to 9 pm: Check-in for those attending RCUI classes.

Tuesday, June 29, 9 am to 5 pm: RCUI class *"Mysticism Brought to Life: Putting the Rosicrucian Principles into Action"*—Edward Lee, FRC, Instructor

Wednesday, June 30, 9 am to 5 pm: RCUI class *"The Rosicrucian Medicine Wheel"*—Robin Thompson, FRC, Instructor

Thursday, July 1, 9 am to 5 pm: RCUI class *"Introductory Qabalah for Rosicrucian Students"*—June Schaa, SRC, Instructor

Thursday, July 1, 5 pm to 9 pm: Check-in for those attending the Conference only.

Friday, July 2 – Sunday, July 4: Conference program opens at 9 am on Friday morning and concludes at 6 pm on Sunday with a Chapter Convocation with our Imperator, Christian Bernard.

Convocations at Rosicrucian Park

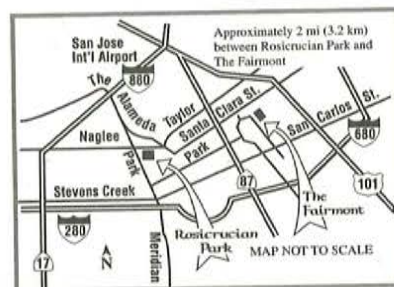
Convocations will be held on the evenings of June 29 – July 3 in the Grand Temple at Rosicrucian Park. Attendees will be assigned a date and time to attend one of the convocations presented. We will not be translating the discourses given in the Temple so attendees will be assigned to a convocation based on language. Space is extremely limited for these convocations and will be assigned based on early registrations. Please book early if you are planning to attend one of the convocations in the Grand Temple.

Hotel Information

The Convention hotel is the elegant Fairmont San Jose Hotel, conveniently located in the heart of downtown San Jose approximately 2 miles (3.2 km) from Rosicrucian Park and only a few minutes from San Jose International Airport.

To book your room you may contact the Fairmont San Jose Hotel directly by phoning **1.800.346.5550** or **1.408.998.1900**, and specify that you are attending the Rosicrucian World Peace Conference. Our group booking code is **OAMO** or for online booking you may go directly to the 2004 World Peace Conference website at:

<http://www.rosicrucian.org/worldpeaceconference/location/html>





Registration Form

2004 AMORC World Peace Conference

San Jose CA USA
June 29 through July 4, 2004

To register for the 2004 AMORC World Peace Conference: You may either register on online at:

www.rosicrucian.org/worldpeaceconference/register

or mail this completed registration form with your payment to:

2004 AMORC World Peace Conference
Rosicrucian Park, 1342 Naglee Ave, San Jose CA 95191, USA

Please print clearly and use **one form per participant**:

Frater Soror Colombe Grand Councilor Regional Monitor Key Number _____

First Name: _____ Family Name: _____

Street Address: _____ City: _____

State/Province: _____ Zip /Postal Code _____ Country: _____

Email: _____ Telephone: _____

Language (please identify all languages spoken): _____

If possible, I prefer translation into:

English French German Spanish

Event	Fee	Total
First Temple Degree Initiation June 27 & 28 at the Grand Temple, Rosicrucian Park	AMRA	
RCUI Class: "Mysticism Brought to Life: Putting the Rosicrucian Principles into Action" June 29, 9 am-5 pm, Fairmont Hotel	\$75	
RCUI Class: "The Rosicrucian Medicine Wheel" June 30, 9 am-5 pm, Fairmont Hotel	\$75	
RCUI Class: "Introductory Qabalah for Rosicrucian Students" July 1, 9 am-5 pm, Fairmont Hotel	\$75	
2004 AMORC World Peace Conference, July 2-4, Fairmont Hotel	\$150	
AMRA Donation		
Total amount enclosed:		

Registrations will not be accepted after February 15, 2004. ABSOLUTELY NO registrations will be taken at the door.

PAYMENT BY CREDIT CARD ONLY: VISA MasterCard American Express Discover

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From the Grand Master

Dear Fratres and Sorores,

I would like to give you an update on some of the exciting work going on at your museum.

The Rosicrucian Egyptian Museum in San Jose continues to be actively engaged in research and is presenting programs, exhibits, and displays that inspire our guests to learn more about the ancient Egyptian culture, especially the way in which the Egyptians blended mysticism and art.

The museum is working closely with National Geographic Society on several projects. Last fall National Geographic researchers spent a week at the museum with our Curator and Assistant Director, Lisa Schwappach-Shirriff. They produced an entire segment of "The Mummy Road Show" about the ongoing research on one of our mummies, formerly thought to be the Egyptian priest Usermontu. It

will be in a few weeks to do further research and will film a second segment of "The Mummy Road Show," this time featuring the ancient Egyptians, animals and the Divine, and how our relationship with animals has changed.

The Discovery Channel is also airing their program filmed at the Rosicrucian Egyptian Museum, which features animal mummies.

The museum recently hosted the world renowned Egyptology scholar, Dr. Zahi Hawass, Secretary General of the Supreme Council of Antiquities of Egypt. Dr. Hawass is one of National

Geographic's Explorers-in-Residence, one of only eight people so honored by National Geographic in their one hundred-year history. Please see the article on Dr. Hawass' presentation on page 22 in this magazine. It was a fascinating and inspiring program.

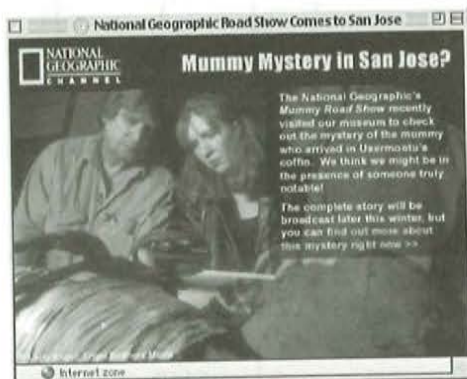
On October 19 the museum will be hosting Dr. Mark Lehner, Director of the Giza Plateau Mapping Project. Dr. Lehner will present two programs, one in the afternoon especially for children, and a second scholarly program in the evening. Next spring, the museum will host Dr. Salima Ikram, Director of the Animal Mummification Project in Egypt.

This summer we opened a special exhibit at the museum—"Coptic Egypt: Egypt After the Pharaohs"—featuring some of our collection's very important pieces from the Coptic period, many of them from the vault and never displayed before. This exhibit focuses on Egyptian history



Grand Master Julie Scott and Dr. Zahi Hawass, Secretary General of the Supreme Council of Antiquities of Egypt, at the Rosicrucian Egyptian Museum.

Photo courtesy of R. Bly



National Geographic's "Mummy Road Show" paid a visit last year to the Rosicrucian Egyptian Museum, and they will be back again later this year to conduct further research. Shown above, Museum Curator Lisa Schwappach-Shirriff confers with one of the show's co-hosts, Dr. Ronald Beckett from Quinnipiac University, Connecticut, during videotaping of a mummy autopsy at the museum. The episode aired in early 2003.

is possible that this person was Egyptian royalty, possibly even one of the missing pharaohs! This program has been airing on the National Geographic channel in over 150 countries around the world. National Geographic is returning to the



*Coptic Egypt:
Egypt After the Pharaohs*

from the time of the conquest of Alexander the Great (332 B.C.) to the beginnings of Islam (A.D. 642). This fascinating exhibit providing insight into the Coptic religion (birthed from the ancient Egyptian religion and Christianity) runs through January 2004.

We continue our commitment to preserving our artifacts and updating the museum displays to appeal to our guests. Last year the museum staff completely renovated Gallery A, creating the ambiance of an explorer entering a tomb. This work also provided an improved environment for the artifacts.

This summer we are transforming Gallery D (on the upper level of the museum) into two shrines: one featuring monotheism and the period in which Akhnaten lived (highlighting our pieces from the Amarna period), and the other presenting the pantheon of ancient Egyptian gods and goddesses. The flow of the museum takes guests from the mundane world (as if they are breaking into a tomb, the significance of which they do not yet understand), through their daily lives and Egyptian history, up to the shrines at the top

Rosicrucian Egyptian Museum staff working in Gallery D, where two shrines are being created—one featuring the Amarna period and the other presenting the pantheon of ancient Egyptian gods and goddesses.



of the museum in which the ancient Egyptians' most sacred beliefs are revealed.

I hope you will be able to visit your museum soon and, like others, be inspired by the magical allure of ancient Egypt's art and mysticism!

Sincerely and fraternally,

Julie Scott

Julie Scott
Grand Master

P.S. We are also working on a catalog of the museum's artifacts. This book will be available next summer. We have just completed a smaller version, featuring thirty of our more interesting artifacts. This booklet is entitled *Treasures of the Rosicrucian Egyptian Museum, A Book of Postcards*. Some of the photographs accompanying this article are from the new postcard book.

**A selection of postcards from the museum's new booklet,
*Treasures of the Rosicrucian Egyptian Museum, A Book of Postcards.***

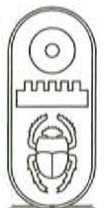


*Striding Cleopatra VII
Dark granite, Late Ptolemaic Period (51-30 B.C.)*

*(below) Column fragment of Pharaoh Akhnaten
offering to the Aten
Polychromed limestone
Dynasty XVIII, reign of Akhnaten (c. 1360-1343 B.C.)*



*Detail of the eyes of the coffin of Tahure
Wood and pigment
Dynasty XXVI (c. 664-525 B.C.)*



World Renowned Egyptologist Dr. Zahi Hawass Visits Rosicrucian Egyptian Museum

by Elizabeth Thompson



Museum Curator Lisa Schwappach-Shirriff (left) and Dr. Zahi Hawass (center) admire one of the Rosicrucian Egyptian Museum's exhibits on the evening of his lecture.

IN THE COMPANY of silent mummies, statues of forgotten deities, and 6000-year-old pottery, Bay Area residents listened attentively as Dr. Zahi Hawass, Secretary General of the Supreme Council of Antiquities of Egypt and the leading Egyptologist of our time, spoke about the difficult task of unraveling the secrets of Egypt's history.

Dr. Hawass, one of the few individuals who hold the honor of Explorer-in-Residence for National Geographic Society, focused his lecture on the recent work at the Giza Plateau, site of the Great Pyramid and the world-renowned Sphinx. "When I came to work at the Giza Plateau, everyone said that nothing could be discovered, everything had been done," Dr. Hawass explained to the Tuesday-evening group on August 12, 2003, in the Rosicrucian Egyptian Museum. "But, as a matter of fact, since I have put my feet at the pyramids in August of 1987, many important discoveries have been made," he went on to say.

"Where were the people who actually built the pyramids?" Dr. Hawass asked the museum audience—a question that has plagued scholars for decades. "This is what we had to know."

Dr. Hawass described how his archeological team finally found the tombs of the pyramid builders, answering that lingering question. These tombs have since provided many insights into the lives of the pyramid builders. Dr. Hawass used the lecture as an opportunity to discuss these recently unearthed clues from the past.

In contrast to the plentiful knowledge available on ancient Egypt's ruling class, these tombs provide information about the everyday lives of the working class. Archeologists can

now speculate on the workmen's families, customs, diet, and even their sources of joy or pride. From the evidence found in these tombs and from graffiti left inside the pyramids, Egyptologists can now say that the pyramid builders were not slaves, but actually hired workmen and women, proud to be part of this magnificent national enterprise. And there is mounting evidence that the workers were well taken care of, in regards not only to their food and health needs, but their burial in preparation for the all-important afterlife.

Although Dr. Hawass focused on the recent discoveries around the Giza Plateau, he also emphasized the importance of returning national antiquities to Egypt as well as the need to recover Iraq's lost treasures. Dr. Hawass has long been an active proponent of returning smuggled antiquities to their original home, and urges collectors and museums to help Iraq recover its lost artifacts.

Within his lecture Dr. Hawass also alluded to some upcoming projects. Dr. Hawass and his team recently discovered three intact tombs, and he hopes to open these in September. He also has plans for the ongoing preservation of Egypt's treasures. These plans focus on protecting the area around the Giza Plateau from modern residential, commercial, and industrial growth. He also mentioned plans to remove the camel rides and souvenir stands from the immediate area in front of the Great Pyramid and Sphinx.

The lecture complimented the Rosicrucian Egyptian Museum's atmosphere of excitement and activity. "It was a great honor to host such an eminent archeologist in our newly renovated



(above) Accompanied by Dr. Hawass, Museum Curator Lisa Schwappach-Shirriff led a special donor tour through the museum galleries. (right) Following his lecture, Dr. Hawass autographed some of his many books for interested readers.



Photo courtesy of R. Eby

galleries,” said Museum Curator Lisa Schwappach-Shirriff. The museum opened its Afterlife Gallery just a little less than a year ago, and each of the museum’s galleries is scheduled to be renovated. The newly installed Gallery D, which will explore the dualities of the ancient Egyptian religion, is slated for re-opening as early as this fall. Restoration has already begun on the Rosicrucian Planetarium, which was the fifth planetarium to be built

in the United States. And in the summer of 2004, Rosicrucian Park will open an International Peace Garden, authentically designed to reflect 18th-Dynasty Egypt—a period of history that dates back 3300 years.

Following his lecture, Dr. Hawass answered questions from the audience, and then mingled with the crowd and signed some of the many books he has authored. There was a sizeable turnout for this major event. Δ



THE ROSICRUCIANS

VHS Video

Produced by the Rosicrucian Order, AMORC, this new 26-minute video describes the intriguing story of our enigmatic Order, from its distant past to the exciting present.

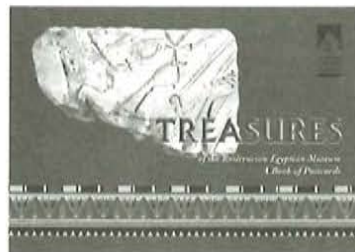
“...a clear and accurate account of the Rosicrucian tradition.”

—Julie Scott, Grand Master

US\$14.95, plus US\$4 for shipping & handling
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New Postcard Book Just Published!

Treasures of the Rosicrucian Egyptian Museum:



Thousands of years after its creation, Egyptian art and culture continue to amaze and fascinate the world. Their mysterious religion, daily lives, and complex beliefs

about the afterlife are a source of never-ending interest. This booklet of 30 postcards features some of our museum’s most interesting artifacts.

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Please make checks out to **AMORC Funds** or include your credit card information (card type, number, expiration date) and signature. Allow 4 to 6 weeks for delivery.

HOW TO ORDER: Orders can be placed in the following ways:

◆ FAX: (408) 947-3577 ◆ MAIL your order to: Rosicrucian Supplies, 1342 Naglee Ave., San Jose, CA 95191



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

THE SPIRIT OF GOD

The Rosicrucian Conception of Spirit and Soul

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

OCCASIONALLY the following question arises in respect to the meaning of the terms *spirit* and *soul* as found in Rosicrucian writings: "Why do the Rosicrucian teachings attempt to make a distinction between spirit and soul in the teachings when the most universal impression or understanding is that spirit and soul are the same? Your use of the term *spirit* to signify a universal essence existing in all matter and not solely in human beings seems to rob spirit of its holiness, and to make it less divine than the holy spirit in the Bible."

We realize that the Rosicrucian teachings were the first, in America at least, to promulgate generally the idea that spirit, as used in the sacred teachings of the master mystics of the past, signified a universal essence radiating from the divine source of all creative energies and powers, permeating all matter, and giving all matter its vitality. How well we remember the first classes of the Rosicrucian work held in New York many years ago, when this unique use of the word *spirit* was first presented. Many questioned its use at the time, and long and interesting were the discussions that followed.

I think that I am safe in saying that the Rosicrucian literature of the present cycle in America was the first literature of a metaphysical or ontological nature using the term *spirit* in the sense in which the Rosicrucians use it. I have been pleased to note that in recent years quite a number of other philosophical movements, as well as religions, have come to use the word in the same sense, and that even many prominent clergy now make a distinction between spirit and soul. However, as I have said, many of our

new members and some of our longtime members still ask the question given above, and are undoubtedly puzzled by the use of the word *spirit* as it is used in our lectures and lessons.

First of all, we must note that the misunderstanding, or shall we say concern, about the use of the term *spirit* is due to its use by the Christian doctrines in so many different ways, and with such liberal interpretation of its real meaning, that these doctrines of the Christian church are responsible for the miscomprehension of the true meaning of the word *spirit*. In very few of the sacred writings of other religions of the world is the word *spirit* used as a synonym for so many other terms or attributes of God's powers. I believe that this is due wholly to errors on the part of the translators of the Christian Bible; and I believe also that the reason so many of today's clergy are using the word *spirit* in a different sense and more in keeping with the Rosicrucian interpretation is that late translations or versions of the Bible have been more careful in presenting the exact shades of meaning of many of the words that were used with confusion in the earlier translations.

Real Significance of Spirit

There are many instances of the use of the word *spirit* in the Bible, especially in the older version, clearly showing that the translators were very indifferent or unmindful of the real significance of this word, and were more or less careless in the use of synonyms for spirit and soul. The idea, prevalent in the Christian minds, that spirit is something holy and found only in connection with the human soul is due

to the use of the terms *Holy Spirit* or *Holy Ghost*, in connection with the trinity of the Godhead.

The doctrine of the trinity was adopted long after the Christian church had been founded, and the use of the terms *Holy Spirit* or *Holy Ghost* was arbitrary and should not have been used to imply what is really meant. When the words *Holy Spirit* or *Holy Ghost*, as used in English Bibles, are translated into Latin or other foreign languages, readers in those languages receive a different idea of what is meant than do English-speaking students, for they cannot help but associate the original root meaning of the word *spirit* with the term as used in the Bible.

In the first chapter of Genesis we read, for instance, that the spirit of God moved upon the face of the waters. In older versions and in other sacred writings telling the story of creation, the idea presented is that in the beginning everything was without life or animation—chaotic, disorderly, uncontrolled—and did not have creative or constructive essences of any kind. This condition of affairs was changed by the spirit of God, moving from the deity into all that God created, which animated, at once, all matter or all things created by God with a creative force and energy, and immediately this brought about system and order.

The alchemist writing on this point in ancient times would have said something similar to the statement made by Dr. John Dalton, the famed Rosicrucian physicist in later centuries: "Until the spirit of God entered into matter, matter was uncreative, unproductive, and unsystematized. Its existence atomically was a result of the creation of the atoms and the molecules through a divine decree, and all that existed was stationary, without motion, and fixed in crystallized form without the power to grow, change, or reproduce."

"It was than that God moved His spirit into all that He had created, and the creative powers of this spirit not only gave animation to the crystallized cells and the group formation of atomic structures, but also caused them to proceed in an orderly manner to extend their motions and vitality in accordance with the law of the angles of their form, and the rate of vibration of the spirit in them. Thus the atoms continued to grow in accordance with the law of their angles and the axes of their bodies, and to reproduce themselves in the distinct classifi-

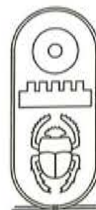
cations in which they were originally created. Thus chaos was turned into order, and lifelessness into eternal animation."

Spirit Energy

It may be said in passing that all of the mystics, alchemists, and philosophers of the past and up to the time of Dr. Dalton not only considered spirit as motion, and motion as one of the fundamental principles of all life and all creative processes, making matter manifest in all of its forms, but they most reverently and sincerely looked upon the spirit of motion and the spirit energy itself as a divine energy having its source in God and its manifestation of God. Therefore, the use of the word *spirit* in connection with material things, and as a term for the universal energy that is found in all matter, did not necessarily imply that it was without holiness or divinity, as some of our Christian brethren today believe.

In the same Book of Genesis we find the word *spirit* wrongly used in one sense, and yet correctly used in another sense, in connection with the creation of human beings. For here we find that after God had made the human being out of the material elements of earth, God breathed into the human's nostrils the breath of life, and the human being became a living soul. The intimation here is that the breath of life was the soul, and that the soul was breathed into the soulless human body. If our use of the word *spirit* is correct, then the soulless human body, formed out of the material elements of the earth, was already charged and filled with spirit, for spirit was in all of the matter composing the human body, but the soul was not there and had to be added.

My readers will note that the statements do not say that spirit was breathed into the human body, but that the breath of life was breathed into the nostrils of the human being. It is this statement that is used as one of the fundamentals of Rosicrucian ontology, for the purpose of showing the duality of human existence: the body made of mortal matter filled with the essence of spirit, and the human soul, which was added to the physical part of the human being. Thereafter, man or woman became not a living body or a living manifestation of earthly elements, but a living soul, giving



emphasis to the soul part of human beings as the primary manifestation of our existence and placing the physical body as secondary.

Pneuma — Breath of Life

Now if we go back to the ancient teachings of the Rosicrucians and of the early mystics, we find many interesting points that will help us to understand the use of the word *spirit*. We find that the Jewish religion had three words for the idea of *soul*. These were *nefesh*, *neshemah*, and *ruach*. All three of these words meant breath, albeit in different aspects. The word *ruach* was generally translated as "spirit," but really meant a rush of wind. In this sense the word *pneuma* was used in the Greek language to mean the same thing, or perhaps a rush of air or air itself.

In Latin we find the word *spiritus*, which also meant breath, air, or wind; there is no real English equivalent for this word. The Greek word *psyche*, like the Hebrew word *nefesh*, referred to the soul. We find this distinction clearly made in Job 33:4: "The Spirit of God hath made me, and the Breath of the Almighty hath given me life." However, we find, through mistranslation, another Biblical statement that contradicts the idea expressed in Job. In Ecclesiastes 12:7 we read: "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it."

This latter statement would intimate that after transition the physical elements composing the human body would have no spirit in them, and that the spirit in matter would return to God with the soul. This is certainly an idea contrary to other ideas stated elsewhere in the Bible. It intimates that spirit and soul are one, and that either word may be used to mean the same thing. Yet in First Thessalonians 5:23 we find that human beings are possessed of spirit, soul, and body. This same idea is expressed in other parts of the Bible.

Another interesting Biblical reference to this matter is found in John 3:8. Here the original Greek or Hebrew word was translated literally into "wind," adhering very closely to its real meaning instead of using the word *spirit* or *soul* as the translators used it in other parts of the Bible. With the Greeks, in their writings, the word *pneuma* did not mean soul or spirit, but a breath of life or a vitalizing force associated with the soul consciousness as a separate thing and not the same.

The Greek word *psyche*, which means breath and soul, never had the meaning of the word *life* or animation or vitality, for the Greeks had other words that conveyed the meaning of life and vitality. Therefore, they could not have made the mistake of using just one word to have meant soul, life, vitality, and breath.

In tracing the meaning of these words in Greek, Latin, and other languages, I find that the adjective *psychicos*, which means pertaining to the soul, appears six times in the New Testament. It is never correctly translated to mean psychic or spiritual, or "of the breath," which would be correct, but four times it is translated as "natural," and twice as "sensual."

Attempting to find a proper consideration of these terms in the official church writings, we note that the Roman Catholics, in their official publications, candidly refer the investigator to all the early Jewish writings for information regarding the words *spirit* and *soul*.

On the other hand, the Protestant Christian denominations which have so much to say about the soul in their writings and preachments, and which constantly use the word *spirit* as a synonym for soul, seem unable to explain what the words really mean, or how they came into use, but merely intimate that they had something to do with the breath. Especially in regard to the word *spirit* there seems to be no definite understanding, except that it is used with the adjective "Holy" to mean the equivalent of the Holy Ghost. The Holy Ghost, on the other hand, in all Eastern writings, refers to a special form of Divine Consciousness that descended into the Avatars, Divine Masters, or Sons of God at the time of their missionary work, or surrounded persons who were especially blessed at the time of baptism.

The point to be learned from the foregoing facts is that the word *spirit*, as used in the Rosicrucian teachings to indicate a Divine Essence that pervades all space and animates all matter, independent of the soul or Holy Ghost, is correctly used in an international sense and in a philological sense, and is in accordance with the facts as we find them in Nature. This is certainly sufficient reason for the continuation of the use of the word *spirit* in the Rosicrucian teachings in the manner in which it is used. Δ

A Conversation with Frater Larry Anthenien

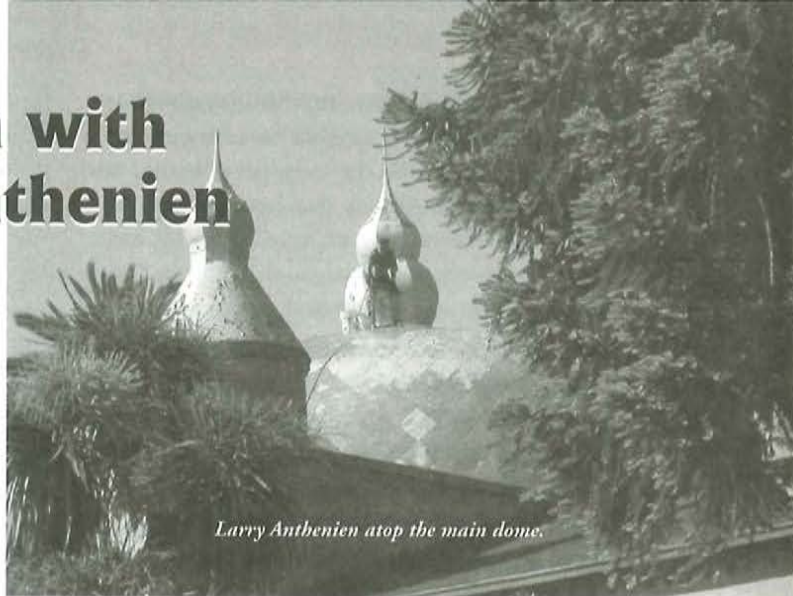
*Rosicrucian Digest Editor
Interviews Planetarium
Restoration Contributor*

WHEN GRAND MASTER Julie Scott called Frater Larry Anthenien in late 2002 she had some exciting news. The Rosicrucian Planetarium, constructed in 1936 and the fifth planetarium built in the U.S. would be restored and renovated! Soror Scott was calling Frater Anthenien because of his experience in the roofing industry. She knew that the aging planetarium's roof, domes, and exterior walls needed a complete restoration that would effectively guarantee the preservation of the historic building and the expensive equipment inside. Perhaps Larry, who is Vice President of Metacrylics, a family-owned business specializing in waterproof coatings and sealants, could advise her on how best to protect the beloved Planetarium from the ravages of wind, water, and time.

Larry was excited to receive the Grand Master's call because the Planetarium, located near the Portal to Rosicrucian Park, had always been one of his favorite buildings. From the first time he visited the Park many years ago, he had always loved the building's Moorish-Egyptian architecture and enjoyed its unique appearance.

After meeting with Soror Scott and doing a walk through the old building, Larry was so moved by the idea of restoring the Planetarium that he decided he would personally cover the cost and do the work of restoring and preserving the building's dome, roof, and exterior walls. He knew it must be done, and he felt he was in the position to do it! So he called Julie Scott and told her what he wanted to do!

Work began on the Planetarium's roof and exterior in the first week of June, and at press time is near completion. I recently sat down with Frater Anthenien and asked him to describe the work he's doing to restore the Planetarium and the reasons why he's doing it.



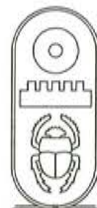
Larry Anthenien atop the main dome.

Robin Thompson: *Larry, what prompted you to personally take on such a huge job—and to do it out of your own funds if need be?*

Larry Anthenien: I have been blessed in my life, and the Rosicrucian Order has been a major factor in making me into the person I am today. Of course, I've experienced problems in life, just like everyone else. But the Order and its invaluable teachings and spiritual help have always been there for me. I appreciate this so much; I am thankful and just glad to be able to give something back to the Order for all it has done for me.

Rosicrucian Park is so beautiful, inspiring, and unique. I felt that way the first time I ever walked on these grounds in 1965 when I was 19 years old. And I still feel that way today every time I come here. The distinctive buildings and the beautiful gardens are worth preserving, and I am thrilled to be able to have a hand in doing this.

When the Grand Master and I walked through the Planetarium to assess what needed to be done, I came away with a renewed appreciation for the building—indeed for all the unusual buildings at Rosicrucian Park—and I just knew that the Planetarium had to be restored. I remember thinking at the time, "It must be done, and it's the least I can do." I see it as an opportunity to help preserve something that I truly believe in, something that has inspired me and helped me in my life. My family has been more than supportive through our family business, Metacrylics, in this project. Although they are not Rosicrucian, they have realized and seen first-hand over the years all that the Order has done for me, and how the teachings have



helped me. And when my family saw that I was determined to take this on as my personal project, they threw their support behind the project 100 percent. It has been a very challenging and rewarding experience for all of us. I couldn't be happier with all the support I have received from my family and our company.

Robin: *Tell me about the work itself. What needed to be done?*

Larry: First of all, a lot of preparation work had to be done before applying our roofing and sealing system. In fact, when we started the prep work we really began to see the full extent of the damage and wear that has occurred over the years. After all, the building is 67 years old! The Planetarium's roof consists of a main dome, a smaller half dome, and a number of cupolas, besides the regular roof. Much of the prep work consisted of cleaning the domes, the roof, and the building's exterior. Layers of old paint and tar had to be hand-scraped off the rolled-tin domes. We power-washed the domes and sealed leaks in the domes and roof. We went over the building's exterior in great detail and sealed cracks in the exterior walls. All this work was very time consuming, but extremely important, because it also helped me discover where more sealing and repairs had to be done.

Once the cleaning and sealing of cracks and leaks was done, then our company's acrylic/polyester roof system was applied to the Planetarium's domes and roof. This consists of a layered, watertight blanket of elastomeric acrylics, providing a flexible and durable waterproof shield that seals and protects the building's roof for decades to come. Because of its flexibility and strength, this roof system will handle building movement regardless of temperature, earthquakes, hurricanes, or floods. The main dome especially needed a lot of attention, but the roof shingles were in pretty good shape, especially once our product was applied over them. Then an elastomeric paint product was applied over the domes and cupolas. Meanwhile the building's exterior was being prepared for painting with our special paint product that also protects and seals.

Robin: *I understand your dad originally developed the product being used.*

Larry: Yes, my late dad, Conrad Anthenien, founded our company and invented some of the special products we are using in the

restoration of the Planetarium. I know Dad would be very happy with this project! When I was growing up Dad operated a paving business, and he was always trying to extend the life of the paving by developing a waterproof sealer so the paving would not break down so quickly. Dad developed this product over many years of work and effort, and it's perfect for this restoration job. And our product has the Energy Star label, identifying it as environmentally friendly and energy efficient.

Robin: *I notice new colors have been chosen for the Planetarium, and they are very beautiful. How were these colors selected?*

Larry: Grand Master Julie Scott and I consulted on what color to choose for the domes and roof. In recognition of the Planetarium's Moorish-Egyptian-style architecture, the dome has been painted green, a color that Islam traditionally associates with heaven. We actually chose a particular shade of green. I'll tell you why. I remember on our recent Rosicrucian tour of Egypt, our Egyptologist and guide, Frater Emil Shakar, pointed out the beautiful green doors at the entrance to a Muslim cemetery and explained to us that the doors were painted green for their loved ones as a "gateway into the green pastures of heaven." When we were selecting colors for the dome, I dreamt of this beautiful green I had seen in Egypt. I told Julie Scott about my dream, and we both agreed that the particular shade of green on the domes should match the color in my dream. I feel it is a very Rosicrucian thing to recognize the contributions of another great civilization here in Rosicrucian Park!

Robin: *I know you did much of the work yourself, but did you have any help with all this work?*

Larry: I can't thank Rosicrucian Park's maintenance crew enough, including Max Sanchez and Joe Torres, for all the help they have given me. And I sincerely appreciate all the support and efforts of our local members who came out on two separate workdays and volunteered to help with painting and other tasks. Also, Julie Scott has been totally supportive of this whole endeavor, and I thank her from the bottom of my heart for her involvement in this project from its inception and planning all the way up to the present.

On a personal note, before starting this project I asked for cosmic guidance, especially



Frater Anthenien at rear of the Rosicrucian Planetarium.

for the aid of our beloved past Emperor, Dr. H. Spencer Lewis, who built the Planetarium and much of its original equipment (the first planetarium equipment to be built in America) back in 1936. Throughout this project I have continually asked for guidance from the Cosmic. I have spent a lot of time in meditation in the Akhnaton Shrine near the memorials to Dr. Lewis and his son, Ralph M. Lewis, especially when I needed the courage, strength, and wisdom to continue this project. After all, it took a lot of courage on my part to climb to the top of the main dome to power-wash, clean, and apply our system! (laughter)

Robin: *What is the project's status now? Are you near completion?*

Larry: The project is almost finished. I now have the areas surrounding the dome completely waterproofed, and have just completed waterproofing the last roof sections. These areas are now watertight. The exterior painting is almost complete. It's taken about three months of non-stop after-hours work, seven days a week, especially in the beginning stages. Because of my duties as Vice President of our local manufacturing company, I wasn't able to take a lot of time away from my regular work to focus on the Planetarium. So I've spent much of my personal time—weekends and evenings—working on this project. But I'm not complaining at all! The whole project of restoring the Planetarium and making it

weather tight has been extremely exciting and rewarding on a deep personal level. And again, I'm just very thankful and blessed to be able to give something back to the Rosicrucian Order—especially something like the Planetarium, which is so connected with our Rosicrucian heritage and will now be preserved indefinitely!

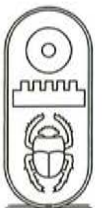
Robin: *Obviously the Rosicrucian philosophy means a lot to you, and you've been a Rosicrucian for many years. How did you first find the Order, and what made you want to join?*

Larry: I guess it's kind of unusual, but I discovered Rosicrucian Park *before* I discovered the Order. I first saw Rosicrucian Park when I was 19 years old and looking for a job. I grew up here in San Jose, my family is from here, but I never knew about Rosicrucian Park or ever came here. Then one day on my job hunt I found myself in the neighborhood near Rosicrucian Park. And here was this beautiful park with gardens, a fascinating museum, and Egyptian-style buildings. I was amazed! Stressed out from my job hunt, I relaxed on the grounds and soaked in the special atmosphere that always seems to pervade this unique place. It was like coming home. I'll never forget how I felt that day, and as I mentioned earlier, I still feel the same way today, every time I visit the Park.

Anyway, on the outside chance that there might be work here, I inquired . . . and I was in luck! There was a job opening in maintenance. I was hired that very day. Frater Ellsworth Ogram was my boss, and he later became a close personal friend and mentor. From my very first day, I loved working at the Park. I felt like I had found my home, my special place. However, it was more than just the work; the people here were so interesting. And the Rosicrucian philosophy so intrigued me. Soon I joined the Rosicrucian Order; I crossed the Threshold into our beloved Order.

Robin: *How long did you work at Rosicrucian Park?*

Larry: For about six years, and in several positions. From maintenance I moved into the Shipping Department. And eventually I went to work for Frater James French in the Rosicrucian Egyptian Museum. Working in the museum, and especially under the guidance of Museum Curator French, was a very satisfying experience. Eventually I left Rosicrucian Park to further my education,



advance my career, and try new things. But the experiences I had at Rosicrucian Park—what I learned here—served as the basis for everything else I did in my future work. My experience here at Rosicrucian Park was invaluable. And I'm talking about more than just the actual work experience at Rosicrucian Park. The people I met here, what I learned from them about life and what's important and meaningful in life, the knowledge I was exposed to through the Rosicrucian teachings—these lessons were crucial to my later development.

I eventually worked in a major Silicon Valley company, and it was a very personally and financially rewarding experience. But none of this would have been possible without my Rosicrucian experience. You know, my friend, the business world performs a very necessary and useful service, and it can be very financially and personally rewarding, but it's all about the physical, material world of business. Sometimes there is something missing—something philosophical and deeper, something that we are searching for throughout life.

Robin: *How long have you been searching for that "something"? And are you any closer to finding it?*

Larry: I've been searching all my life; this has been a lifelong interest. As a kid I was always very curious; I didn't always accept things as they were presented. I was constantly searching for something other than the standard answer, the usual explanation. I had a number of unusual experiences that my friends dismissed as

"unexplainable," but I wanted to find out the root cause of these experiences, what brought them about and what did they mean. I spent a lot of time wondering about these things, but no one could give me any answers.

Robin: *Could you talk briefly on those "unexplainable" experiences you had as a child?*

Larry: They are very private experiences. But let me just say that they involved things like learning how to pay attention to and follow my intuition, and controlling my personal perception of time and space. Actually, these experiences continued on into my teens and adulthood. They have been very helpful to me. It's just that now, because of my Rosicrucian experiences, I have a deeper understanding and appreciation of them.

So you see, when I found Rosicrucian Park and the Rosicrucian Order when I was 19 years old, all the years of searching and wondering came together. Here was an organization that understood what I was searching for, and I finally begin to discover some answers. This led to the Rosicrucian teachings, which have been of immense help in my life.

Robin: *How would you summarize your life?*

Larry: The experiences of life are the building blocks of each individual. Hopefully we can put all the pieces together in our lifetime to realize the inner power and strength that we each possess to be masters of our own destiny and life. That is where I am today and it's only the beginning . . .

Robin: *Thanks, Larry, for everything that you are doing.* Δ

Editor's Note: Now that the Planetarium's exterior is nearly complete, the building's interior restoration will begin. Plans call for reopening the Planetarium in early 2004. Among other features, a children's interactive Egyptology exhibit is planned for the exhibit halls. For more information on the restoration and reopening of the Rosicrucian Planetarium, including ways you can assist in this and other phases of The Campaign for Rosicrucian Park, please contact:

Rosicrucian Order, AMORC (408) 947-3600
Rosicrucian Egyptian Museum (408) 947-3600
www.rosicrucian.org www.egyptianmuseum.org

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We know that the key to a peaceful and compassionate world lies with the transformation of each human being, and therefore we ask that you personally commit to doing your utmost to make knowledge of the Rosicrucian Order available to all sincere seekers. One important way you can do this is through participating in the member implemented and funded Seekers Campaign, which has as its goal the placement of 1000 ads per year for the next three years in local city and community publications.

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ethompson@rosicrucian.org or phone Elizabeth Thompson at (408) 947-3600.

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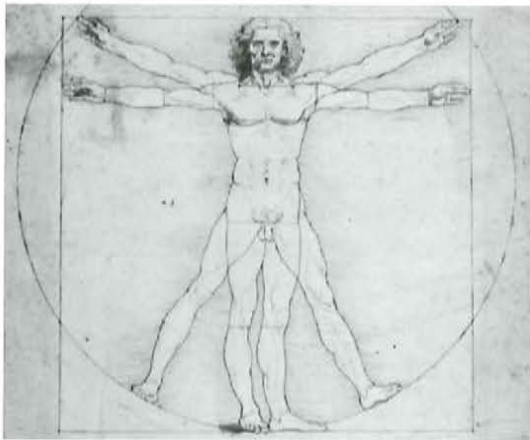
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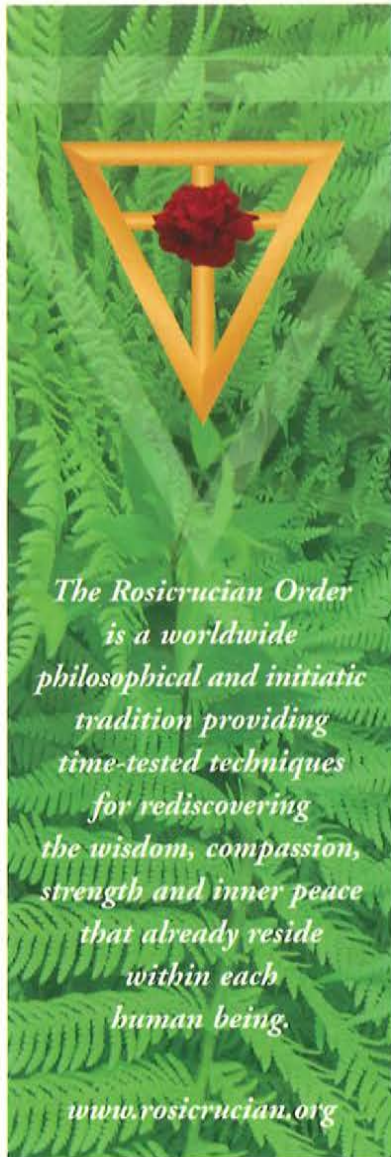
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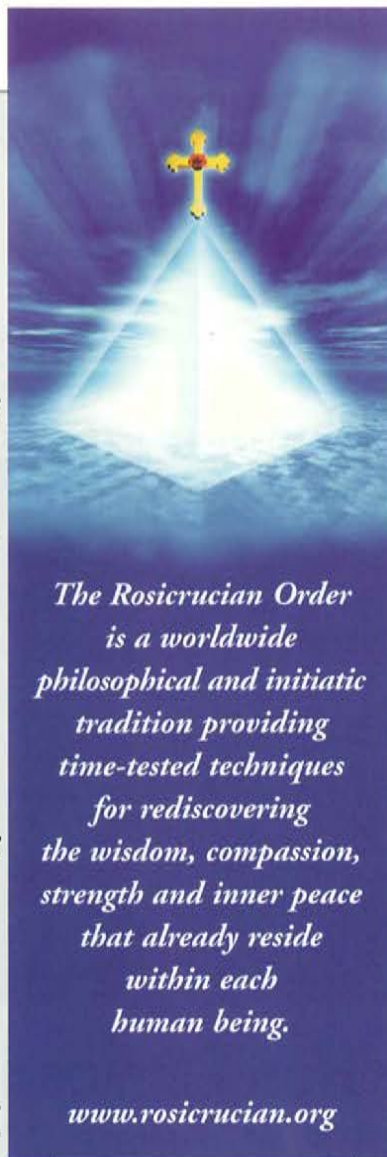
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“True knowledge is based on true tolerance. From this true tolerance comes absolute comprehension, and true comprehension gives birth to peace, which enlightens and purifies.”

– Nicholas Roerich

For more information:

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“While we may not be able to control all that happens to us, we can control what happens inside us.”

– Benjamin Franklin

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