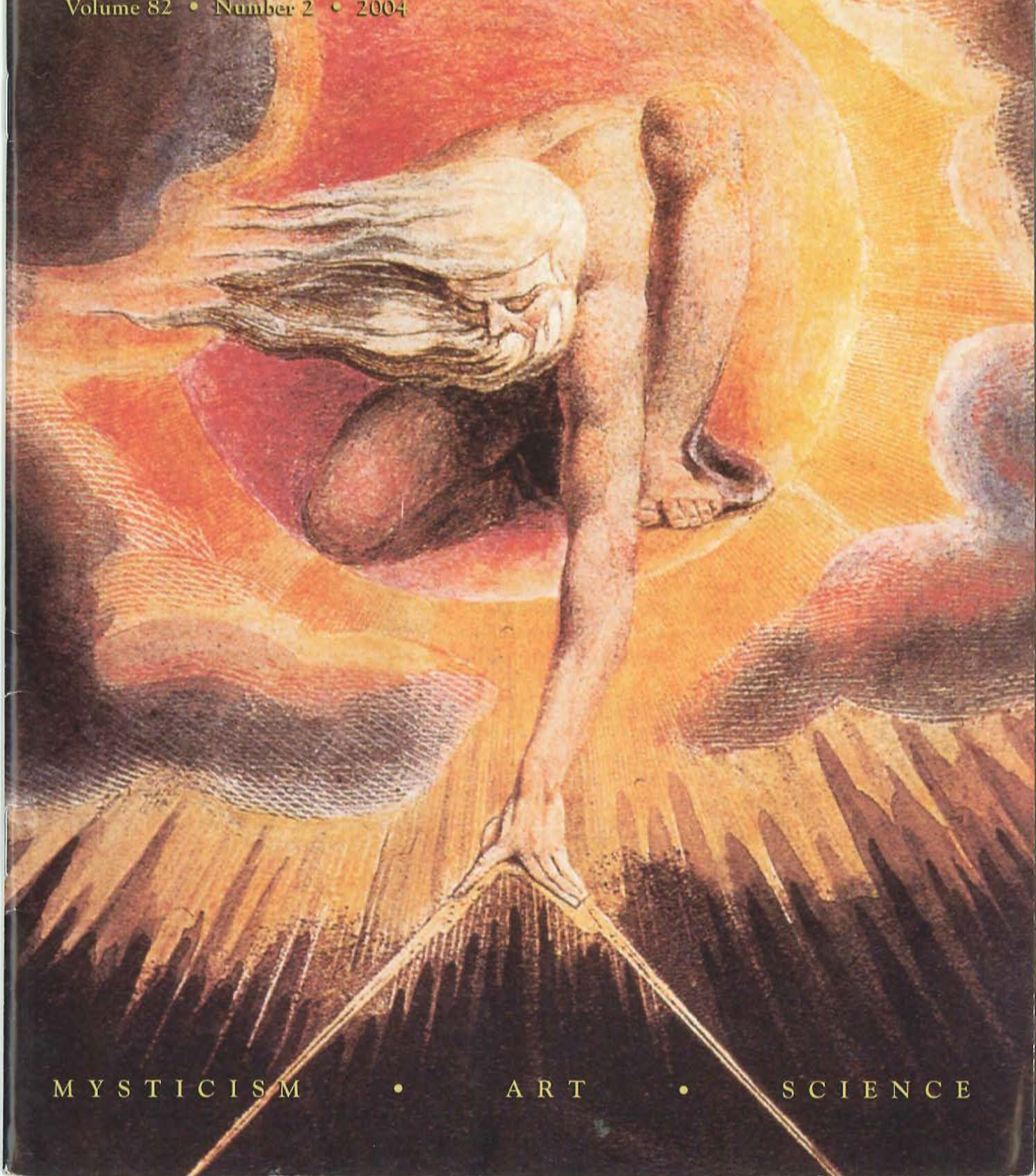


Rosicrucian Digest

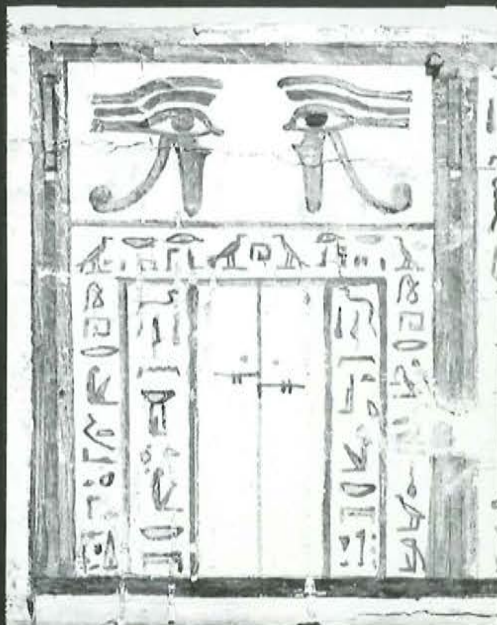
Volume 82 • Number 2 • 2004



MYSTICISM • ART • SCIENCE



Treasures from our Museum



The Saite Coffin of Tahure

RC 1877
Wood and pigment
Coffin length 1.9 meter



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

Tahure lived in Egypt in the Saite Period of ancient Egypt, about 600 BC. She was the daughter of the overseer of the seal of the Temple of Amun at Karnak, and the priest in charge of the Fourth Phyle, a work group of priests. Tahure held the title of *Lady of the House*, the same title her mother, Lulu, held. This title meant that she was a married woman, and in charge of the family industries run out of the home.

Tahure's mummy is still in her coffin, and it tells us that she was about 28 when she died, as her final wisdom teeth had only just erupted when she passed on. Her coffin is of fine workmanship and is covered with inscriptions

giving her family affiliations. The detail in this picture is the ka door, or spirit door, placed on the eastern side of the coffin, so that Tahure can join with the rising sun each day. The door is shut and bolted symbolizing that while her spirit can enter and leave, the door is closed to the living. At this time in Egypt, many inscriptions question the true nature of death, and some poetry points out that "none who leave come back again to speak of it." It was a great mystery, but they had faith that they would overcome death.

— Lisa Schwappach-Shirriff, M.A.
Curator
Rosicrucian Egyptian

Rosicrucian Digest

No. 2 - 2004

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Articles

Page

- | | |
|--|----|
| Rose+Croix Journal | 2 |
| <i>Abstracts of four papers published in the premier issue of this international, interdisciplinary, peer-reviewed online journal sponsored by the Rosicrucian Order, AMORC.</i> | |
| The Swan and the Serpent, Part II
Naometria Manuscript and the
Advancement of Learning | 5 |
| <i>Simon Studion's Naometria manuscript and Francis Bacon's Advancement of Learning, dating from 1604 and 1605, likewise anticipated the general reformation proclaimed by the Rosicrucian manifestos a decade later.</i> | |
| Confessio Fraternitatis, Or, The
Confession of the Laudable Fraternity
of the Most Honorable Order of the Rosy Cross | 12 |
| <i>Printed in its entirety, this document, the second of the three Rosicrucian manifestos written in the early 17th century, supplements the Fama Fraternity by discussing the need for reformation.</i> | |
| Rosicrucian History, Part XIII
Rose Garden of the Magi | 18 |
| <i>The end of the 19th century witnessed the flowering of esoteric orders, led by such illuminaries as Papus, Péladan, and Reuss, that sought to continue the earlier Rosicrucian work.</i> | |
| The Japanese Grand Lodge:
A Brief History | 26 |
| <i>The dramatic story of an AMORC Grand Lodge that has successfully overcome numerous obstacles since its inception in 1962.</i> | |
| Great Libraries, Centers of Civilization:
Jundishâpur | 28 |
| <i>Nearly two millennia ago this cosmopolitan center of healing and learning in the great Persian Empire played a crucial role in preserving the teachings of the ancient world, Mesopotamia and Greece in particular, and transmitting them to the Arabs and Europeans.</i> | |
| Book Review:
What Should I Do With My Life? | 34 |
| Researching the Healing Power of Prayer | 35 |
| Front Cover: | |
| <i>Europe: A Prophecy, (1794) William Blake depicts the god Urizen (sometimes identified as the "Ancient of the Days") who "formed golden compasses and began to explore the Abyss"—engaged in the rational and material creation of the world.</i> | |



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*Under the Auspices of the Rose Croix,
Salutem Punctis Trianguli!*

Dear Fratres and Sorores,

I am very pleased to announce that we have launched the new *Rose-Croix Journal*, an international, transdisciplinary, peer-reviewed online journal sponsored by the Rosicrucian Order, AMORC, worldwide. You may find the journal at: www.rosecroixjournal.org

To submit a paper to the *Rose-Croix Journal*, please send it to: editorinchief@rosecroixjournal.org
We welcome paper submissions from a wide range of perspectives, including anthropology, archaeology, art history, business, cultural studies, esotericism, history, history of religions, literature, organizational studies, philosophy, religious studies, the sciences, sociology, and others. The deadline for paper submissions for the next issue of the journal is February 15, 2005.

Our goal is that the *Rose-Croix Journal* will be an important addition to the body of esoteric literature in the world and will serve as an inspiring reference for your Rosicrucian studies.

Enjoy!

With best wishes for Peace Profound,

Sincerely and fraternally,

Julie Scott
Grand Master

ROSE CROIX JOURNAL

*Abstracts of papers published
in the premier issue of the Rose+Croix Journal*

On the Feasibility of Time Travel and Its Implications

Michael A. Amaral, MD, FACS

Abstract: Time travel has been demonstrated to be feasible, at least in theory. This raises issues dealing with our awareness of time, the problem of a frozen history versus free will, and the existence of time paradoxes. A different understanding of time suggests interesting possibilities. Time periods may coexist, and the past may be as indeterminate and variable as the future. Changing the past, in fact, cannot change the present, and our limited perception of only the here and now may have helped our survival as a species. Even if the universe were to come to an end, there is a way for the human race to remain immortal.

The First Generation of Manichaean and Other Communities in the Egyptian Deserts: Methodology, the Available Evidence, and Conclusions

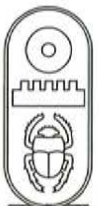
Steven A. Armstrong, Ph.D. (Cand)

Research Librarian, Rosicrucian Park, San Jose, CA USA

Abstract: Three steps are necessary for a study of the presence of possible Manichaean influence on the first generation of monastic and eremitical life of what is commonly known as the Coptic Orthodox tradition, and for a study of the interactions of Manichaeans with Coptic Orthodox, Origenists, Meletians, and others:

- Show the availability of Manichaean materials, teachers, or communities, temporally, geographically, and culturally, to the Egyptian desert communities and hermits. This would, in effect, be a Manichaean prosopography.
- Show evidence of actual contacts between Manichaean, "Orthodox" Christian ascetics, and others.
- Discover in the texts of the *Apophthegmata Patrum (The Sayings of the Desert Fathers)* evidence of Manichaean themes, images, etc. This would require distinguishing actual and verifiable Manichaean literature and theology from that claimed by heresiologists, without other substantiation.

The current study considers the evidence available for each of the areas above, and makes a judgment as to the probability of the thesis: The relationship of the Manichaeans to the "Orthodox" appears to have been substantially different than that between the "Orthodox" and other groups. There is evidence of occasional cooperation between Coptic Orthodox, Meletian, and Origenist ascetics, but as yet no evidence of a cooperative connection between Manichaeans and these other groups, although emerging textual evidence from new finds will be helpful in seeking literary and spiritual connections in future research.



ROSE CROIX

JOURNAL

Science and Knowledge

Michel Bénot, Dr. Eng.

Abstract: One can say that modern science was born in the 17th century with the decisive contributions of Galileo, in particular the distinction that he contributed to establishing between scientific discourse and theological discourse. Indeed, before Galileo, in the traditions of the Christian world, since the beginning of the Christian era until the Renaissance, these forms of discourse were closely intertwined: intuitive knowledge which could access First Principles, together with rational knowledge, allowed the development of traditional sciences. With Galileo, modern science, based on rational knowledge, wished to be "autonomous." Theology and philosophy became autonomous as well. If the successes of science arouse admiration from our contemporaries, at the same time the results that may arise from the applications of science also cause a growing concern. These possible results are explained by the absence of links that had been created between science, philosophy, and theology. Today, the introduction of such dialogues could make it possible to rediscover the path to a certain type of wisdom.

Mind-Body-Spirituality and Health Interactions

Lonnie C. Edwards, M.D.

Vice President of the English Grand Lodge for the Americas: The Rosicrucian Order, AMORC

Abstract: Mind-body and spirituality in health and healing include a variety of approaches, treatments, and findings. Harvard and Duke Universities, among others, have provided academic settings for encouraging and exciting forums for discussions of these topics. Presentations of research findings include such areas as body-mind and spirituality in healing, religious influences and their effect on immune and cardiovascular systems, the importance of thoughts, and other subjects dealing with health and well-being. This research supports the use of many methodologies, including support groups, imaging, relaxation training, and meditation. The Rosicrucian Order, AMORC, and its mystical teachings encompasses the ideas and principles now being investigated.

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The Council of Solace is a group of Rosicrucians (at Rosicrucian Park and throughout the world) who meditate daily on behalf of others. The goal of the Council of Solace is to bring cosmic help to all those in need of it.

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The Swan and the Serpent

Part II

The Naometria Manuscript and the Advancement of Learning

by F. Marion Redd, M.A., F.R.C.

In 1604 a most curious work, called the *Naometria*, appeared. This manuscript, which even now remains unpublished, was written by Simon Studion, a mystic and theosophist. He was born at Urach, in Württemberg, Germany, in 1543, and received his master's degree at Tübingen University in 1565.¹ He served as a tutor in Marbach and Ludwigsburg, and was for a time patronized by Duke Frederick I of Württemberg, an enthusiastic promoter of occult studies.² According to Frances



Simon Studion

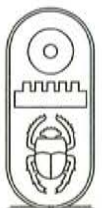
Yates, Frederick was an Anglophile whose ruling passion was to establish an alliance with Queen Elizabeth I and to obtain the Order of the Garter. He visited England several times and was a favorite of the queen, who allowed his election to the Order of the Garter in 1597, but the actual investiture ceremony did not take place until November 1603, when the Garter was conferred on him in his own capital city of Stuttgart by a special embassy from King James I.³

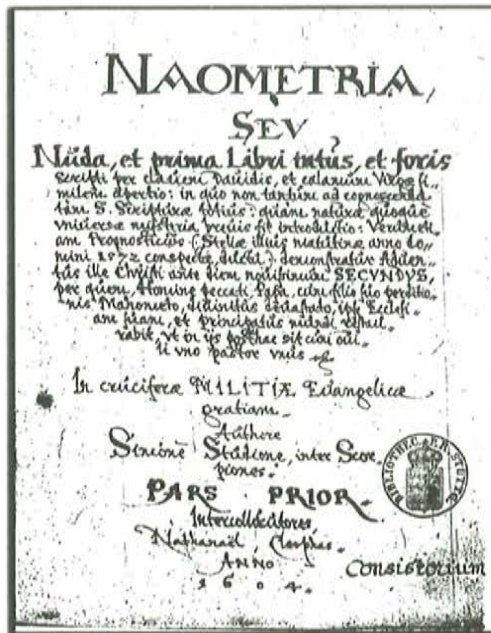
The year after the Garter Ceremony, the *Naometria* appeared and was dedicated to Duke Frederick. It is an apocalyptic-prophetic work of immense length, using involved numerology based on biblical descriptions of the measurements of the Temple of Solomon. In fact, *Naometria* is derived from *naos*, the Greek word for "temple," and thus means "measurement of the temple"—the inner and outer temple, which represent the holy writ and nature.⁴ The manuscript also involves arguments about significant dates in biblical and European history, leading up to the prophecies about the dates of future events. Christopher McIntosh suggests that Studion

drew his inspiration for the *Naometria* from the writings of the 12th century Italian abbot and mystic Joachim of Fiore (c. 1135-1202), who invented a prophetic system of scriptural contemplation which seemed to reveal predictive messages contained in the Bible.⁵ History was seen as a succession of various ages. McIntosh writes that in the work, Studion relied heavily on Joachim. The climax of Joachim's prophetic "generations" before the beginning of the new age lasted from 1560 to 1590. The next

would go up to 1620 and corresponded to the Bohemian experiment of Frederick and his wife Elizabeth and the hoped-for Rosicrucian Enlightenment. The new age, as envisaged by Studion, would be designated by a cross; and one of the illustrations in the *Naometria* depicts a female figure representing the new age riding forth on a creature from Ezekiel's vision and carrying a banner decorated with a cross.⁶

Yates writes that Johann Valentin Andreae (author of the *Chymical Wedding*, 1616) knew about the *Naometria*, for he mentions it in *Turris Babel* (1619). Andreae was intrigued by future events and prophecies. In his repetitive way, Studion was quite emphatic that the year 1620 (remember that the *Naometria* was written in 1604) would be highly significant, for it would see the end of the reign of the Antichrist through the downfall of the Pope and Mohammed. This collapse would continue in following years, and around 1623 the millennium would begin.⁷ Yates reasons that such writings may have encouraged the Bohemian experiment that ended so suddenly in 1620 with Frederick's defeat at the Battle of White Mountain.





Title page of the Naometria. Note the phrase "in crucifera MILITIAE Evangelica" and the year 1604.

According to McIntosh, Studion identified Joachim's new order with an organization he called the *Confederatio Militiae Evangelicae*, a kind of Protestant alliance concluded at Lüneberg in 1586 between the king of Navarre, the king of Denmark, and the queen of England. Another participant was Duke Frederick of Württemberg, to whom the *Naometria* was dedicated. Yates writes that "according to some early students of the Rosicrucian mystery, *Naometria*, and the Militia Evangelica which it describes, is a basic source for the Rosicrucian movement."⁸

One of the diagrams in the manuscript strongly suggests the earliest depictions of the rose and cross symbolism. A.E. Waite claims that the diagram of a rose with a cross in the center is the first example of Rosicrucian symbolism predating the *Fama*.⁹ Concerning this matter, Dr. H.S. Lewis makes this comment:

A great part [of the text] is devoted to a history of the cross and its real spiritual and mystical significance, to the rose and its symbolical meaning, and to the special significance of the rose and the cross when united. In fact, on page 271 of the *Naometria*, there is an illustration of the joining of the two—the Rose and the Cross—and accompanying it the Latin phrase *Hierichuntis Rosa ex quatuor in Partes*. The manuscript contains also a



Page 271 of the Naometria depicts the first documented "rose" symbol composed of numerological sets as described by Dr. Lewis.



A page from the Naometria showing an angel facing a star labeled "Stella nova," which refers to Tycho's star of 1572.

complete outline of the Rosicrucian doctrines, reviving the ancient teachings of the Essenes, the first Christians, and the Rosicrucians, giving emphasis to the spiritual and mystical significance of the Rosicrucian ideals.¹⁰

Although it might seem a slight exaggeration, it has been suggested by some that the *Naometria* was the original source for the geometrical concepts in the Vault of C.R.C. in the *Fama Fraternitatis*. Waite wrote that the *Naometria* is said to be a brief introduction to a knowledge of all mysteries in Holy Scripture and the universal world. It follows that Simon Studion, by the claim expressed in his title, had received the power which was given to the Lion of the Tribe of Judah and the Root of David. Moreover, by the guidance of the Morning Star—i.e., Tycho's Star—which appeared in 1572,¹¹ the *Naometria* embodied a prophecy concerning the second advent of Christ wherein he would restore his Church and assume the government of the world, etc.

In *Cross and Crucible*, the Lutheran apologist John Montgomery takes an opposing viewpoint, claiming that Johann Valentin Andreae was not the author of the *Chymical Wedding* (he may in fact never have been connected with the Rosicrucian movement) and that the source of Rosicrucianism could be traced back to 1597. Montgomery quotes from a diary of one of Andreae's friends who was in agreement with "Studion's political prognostications, and was asserting on the basis of Scriptural prophecy that *intra Septennium Papam, et sedem pontificiam, certissime prostratum iri, et finem habituram* [within seven years the Pope and the papal throne will most certainly

be overthrown and the end will be had]. Seven years added to 1597 brings us to the magic year 1604—which is not merely the date when Studion conveniently completed his *Naometria*, but is the key date in the Rosicrucian manifestos. This is the year when Rosenkreuz's tomb was discovered, thus ushering in the epoch of 'general reformation.'"¹²

Montgomery concludes:

Thus whether we accept the claim of the Lutheran alchemist and Rosicrucian Michael Maier that the Rose Cross originated in ca 1570 through conventicles reflecting the influence of occultist Heinrich Cornelius Agrippa (d. 1535), there is little doubt that Rosicrucian origins must be sought not in the seventeenth century, but in the sixteenth—and that the search ought therefore to focus, not on Andreae, but on such esoteric mystics as Gutmann, Sperber, and especially Studion. To have reached such a conclusion is particularly interesting in light of the fact that Andreae himself regarded Rosicrucianism and the *Naometria* as bedfellows, and pointed to Guttman, Sperber, Studion, and other mystics of like views as displaying the ideological stamp of the fraternity.¹³

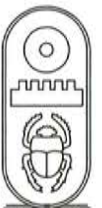
Being a Lutheran theologian, the real purpose of Montgomery's scholarly work is to rescue Andreae from the "taint" of Rosicrucianism and to bring him back into the Lutheran Establishment where Andreae had earned a respectable career. While Montgomery's motives are questionable, ironically his arguments actually help to refute the popular myth that Andreae was the author of the Rosicrucian manifestos. Authorship of the *Fama* and *Confessio* have remained anonymous, but most scholars agree with Andreae's own admission that he was the author of the *Chymical Wedding*. In addition, Montgomery confirms the thesis that the roots of Rosicrucianism predate the 16th century.

Francis Bacon

If 1604 was the magic year that opened the door to learning in Europe, then the publication of Francis Bacon's *Advancement of Learning* in 1605 marked the opening in England. Much has been written concerning Bacon's alleged



Johann Valentin Andreae



involvement in the Rosicrucian movement, together with his supposed authorship of Shakespeare's plays. While this is neither the time nor place to cover such issues, there are several points to consider regarding Bacon's connection with the Rosicrucian movement in Europe.¹⁴ First, the *Advancement of Learning* shows ideals that have a certain similarity to those expressed in the Rosicrucian manifestos.

Surely as nature createth brotherhood in families, and arts mechanical contract brotherhood in communities, and the anointment of God superintendeth a brotherhood in kings and bishops, so in learning there cannot but be a fraternity in learning and illumination, relating to that paternity which is attributed to God, who is called the father of illumination or lights.

This seems to anticipate the idea of a learned brotherhood propounded in the manifestos.¹⁵ Gareth Knight writes that the *Advancement of Learning* was likewise a general call for a new approach to natural philosophy with the aim of improving the lot of mankind. Bacon was not wedded to a specific return of Platonic as opposed to Aristotelian traditions, seeing that as a high official in the court of James I, he would not have found it politically correct to be too specific in such terms. The highly superstitious James took a defensive attitude regarding such matters and considered himself an expert in demonology and witchcraft. That there was much more to the Hermetic tradition than the folklore and superstitions of country magic was amply demonstrated in the subsequent books of Robert Fludd. With regard to Bacon's involvement in this general movement, there have been many exaggerated and imaginative claims. Nevertheless, there are some interesting parallels. Like Sir Thomas More, Bacon felt compelled to project an ideal society in the Platonic mold, in his *New Atlantis*.¹⁶

More striking are the Rosicrucian echoes in Bacon's posthumously published *New Atlantis* (1627) in which he describes a utopian society discovered by some mariners in a hitherto unknown land. The sailors are shown a scroll signed with a stamp of cherubim's wings, not spread but hanging downward, and by them a cross—like the seal at the end of the *Fama*

with the motto "Under the Shadow of Jehovah's Wings."¹⁷

Though the name *Rose Cross* is nowhere mentioned by Bacon in the *New Atlantis*, it is abundantly clear that he knew the Rose Cross fiction and adapted it to his own parable.¹⁸ Bacon had to steer a cautious course through many difficulties and dangers as he pleaded for advancement of scientific learning in those early years of the 17th century, when the witchcraft hysteria was mounting throughout Europe. Bacon was aware that King James had repulsed John Dee in 1603, as mentioned in Part I of this article. Bacon's fear of guilt by association may have compelled his repudiation of John Dee's esoteric use of numbers. At the same time he refrained from making use of mathematics in a practical way. Bacon has been accused of having no real effect on scientific advancement for this reason. Yates claims that Bacon may have been avoiding what seemed to be dangerous subjects in order to protect himself from the charge of sorcery which could haunt a mathematician in the early 17th century.¹⁹

Bacon may not have been directly influenced by John Dee, but he certainly may have been affected by two of Dee's contemporaries, Michael



Robert Fludd

Maier and Robert Fludd, who, as Gareth Knight says, "spent much effort championing the Rosicrucian principles."²⁰ Michael Maier was a Lutheran and yet had been physician to the Catholic emperor Rudolph II, who, unlike his successors, encouraged the study of magic and science. Robert Fludd was a London physician and an Anglican. Maier was the author of almost a dozen books published between 1614 and 1622, the most well known of which is *Atalanta Fugiens*, a series of symbolic pictures with musical analogies and philosophical commentaries.²¹

Neither Fludd nor Maier ever claimed to be a member of the Rosicrucian Order, though their writings were highly sympathetic to it. In his *Apology*, Fludd praises the Hermetic tradition. He emphasizes that the purpose of the Rosicrucians is a general improvement and reformation of the arts and sciences. In this he follows the tradition of John Dee who urged the same thing in his preface to the works of Euclid. Michael Maier traveled to England in 1612. Most historians agree that he met with Fludd and provided a direct link between the continental Rosicrucian movement and the English—and thus Bacon. "Maier transmitted works by early English alchemical writers to the German alchemical movement and he may have carried books by Bacon to Germany."²²

Frances Yates also points out a second link between Bacon and the affairs in Germany through the royal library. "Both Frederick and Elizabeth were readers and interested in intellectual movements. That they had books from England with them is proved by the fact that they took a copy of Raleigh's *History of the World* with them to Prague, where it fell into the hands of the conquerors, but eventually found its way back to London and the British Museum, where it now reposes."²³ Bacon was popular with Princess Elizabeth as he had composed entertainments for her wedding ceremony.

Numbers and Philosophy

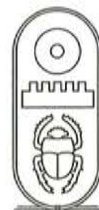
Many scholars have seen the Rosicrucian Enlightenment as the precursor to the Scientific Revolution. The influence of Qabalism and Hermeticism on the Rosicrucian manifestos gave a special philosophical significance to number and sacred geometry. Mathematics as a pure

science had not yet become free of numerical speculations. Ancient philosophy colored the outlooks of Fludd, Kepler, and Bacon. William Huffman writes that Fludd was basically a Christian Neoplatonist,²⁴ whereas for Kepler, writes Timothy Ferris, "polyphony in music was a model for the voices sung by the planets as they spun out their Pythagorean harmonies."²⁵ "Kepler's chief source of inspiration was the Pythagorean doctrine of celestial harmony, which he encountered in Plato."²⁶ But writes Ferris, "Kepler's penchant for Platonic ecstasy was wedded to an acid skepticism about the validity of all theories, his own included."²⁷

In his famous book, *The Harmonies of the World* (1619), Kepler wrote, "I discovered among the celestial movements the full nature of harmony . . . I am stealing the golden vessels of the Egyptians, in order to build of them a temple for my God, far from the territory of Egypt."²⁸ Kepler invokes such images while referring to the discovery of what are known today as Kepler's laws, which were grounded in very practical mathematics and are still valid today. The divergent views on number and philosophy accounted for the famous running controversy between Kepler and Fludd. Following the publication of his *Harmonices Mundi Libri V*, Fludd arrogantly rejected Kepler's doctrine of harmony and attacked him for rejecting the "Pythagorean-Platonic number speculation. Kepler's science in Fludd's opinion refers only to the outside of things."²⁹ "A distinction must be made between vulgar and formal mathematics."³⁰

Max Caspar, author of Kepler's biography, writes that "when Fludd, in the delusion of possessing deeper perception, held forth that he himself held the head in his hands, Kepler only the tail, then the latter replied humorously: 'I hold the tail but with the hand: you clasp the head, if only it does not happen in just a dream.'"³¹

Kepler disapproved of Fludd's use of mathematical diagrams as "hieroglyphs" and Frances Yates writes that "Kepler's association with the Rosicrucian world is so close that one might almost call him a heretic from Rosicrucianism."³² As for Bacon, who was an Aristotelian, David Hume argued in the 18th century that Bacon was no real founder of modern science,



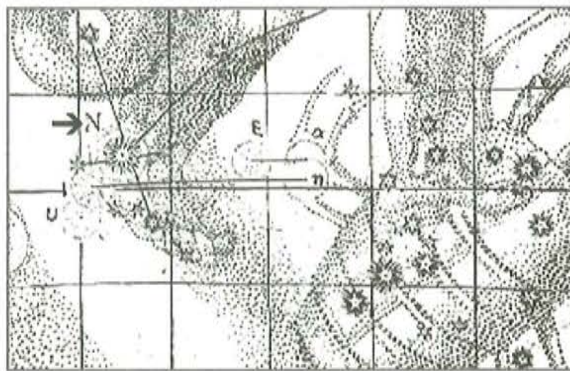
since he did not know geometry and was blind to the application of mathematics to the understanding of nature."³³ However, Bacon's lack of mathematical expertise may, as Yates suggests, be related to his delicate political situation with a superstitious king and Bacon's desire to distance himself from anything connected with Dee and his conjuring and being accused of sorcery or witchcraft.

As Above, So Below

If 1604 opened the door to learning in Europe, as the *Fama* would later proclaim, then that door was slammed shut in 1620. The defeat of the Bohemian army at the Battle of White Mountain, outside of Prague, and the systematic suppression of learning by Counter-Reformation forces led to the demise of this extraordinary culture. The trial of Galileo in 1633 closed a door in Italy.³⁴ This was a feat of propaganda so effective that it obliterated virtually all awareness of the ideals and aspirations of this time until Frances Yates' brilliant scholarship revived it.³⁵ Frederick's defeat at White Mountain in 1620 was a turning point in the Thirty Years' War and European history. Just as Prague and all its rich esoteric culture fell into the hands of Catholic fundamentalists, Heidelberg, too, was overrun by Spanish forces and its marvelous library stolen and its garden destroyed.

Ralph White writes: "Some may wonder whether that age has any relevance for today. We live now in a time when the mechanistic, materialistic worldview that arose during the mid-seventeenth century no long seems able to explain reality. We also live with the consequences of the divorce between science and spiritual values—the ecological degradation of much of the planet and the rise of an economic 'science' that has encouraged the inanities of our consumer society. We need again a holistic worldview that reunites the inner and outer worlds and enables us to create the conditions needed for a sustainable and sane world in the twenty-first century."³⁶

Christopher McIntosh writes that when the two new stars appeared in 1604 in the constellations of the swan and the serpent, there were other significant astrological events underway. At the time of their appearance, Jupiter and Saturn were in conjunction in the ninth house.



Detail of a diagram in Kepler's De Stella Nova (1606) showing the New Star of 1604—identified as the bright star to the right and below the marked "N."

It was determined that Jupiter was the dominant ruling planet and that the combination promised the advent of a prophet or prophets who would be wise, just, and righteous. Moreover, it was believed that these positions corresponded to the positions at the Creation. Thus, the signs at the appearance of the new stars in 1604 were the same as those for the beginning of the world, proving that 1604 would also see a great beginning. In the Rosicrucian context, this new beginning meant the opening of Christian Rosenkreuz's tomb and the issuing forth of his message to a new generation of seekers.³⁷

A Cosmological Footnote

Since this article was originally written, an international conference had been announced by the University and Observatory of Padua, Italy, June 16-19, 2004, entitled *1604-2004 Supernovae As Cosmological Lighthouses*, to commemorate the fourth centennial of the appearance of the New Star of 1604. In the conference announcement was the following:

We have evidence that Supernovae occur in all galaxies, also in our own. Occasionally, they have been visible from Earth by naked eye, such as the Supernova of 1604, the 4th centennial of which will be celebrated in 2004, and that was observed by Galileo in Padua. In some cases we can detect their glowing remains, or Supernova Remnants, for centuries or even millennia, like in the case of the explosion in the year AD 1054, which gave birth to the famous Crab Nebula. *From the point of view of life on Earth probably the most important aspect of Supernovae is their role in creating, and then*

dispersing, the heavy elements out of which both our planet and our bodies are made, such as iron, silicon, copper, and lead.³⁸

In cosmological terms, it is the collapse of a star into a supernova which creates the elements composing the known universe and our galaxy. In symbolic terms, the designation of the new stars of 1604 as heralds of the new age could not have been more prophetic. Supernovae burst upon the scene, developing a sudden brightness for a short period and then slowly fading from view until their remnants can only be detected by radio telescopes. So it was with the Rosicrucian Enlightenment which first flared in 1604 with the *Naometria*, in 1605 with the *Advancement of Learning*, and in 1614-1616 with the *Fama, Confessio*, and *Chymical Wedding*, then fading from view as political events unfolded, resulting in the birth of the Scientific Revolution and the emergence of modern science.

Footnotes:

- ¹ Christopher McIntosh, *The Rosy Cross Unveiled* (Wellingborough, Northamptonshire, U.K.: The Aquarian Press, 1980) p. 39.
- ² *Loc. cit.*
- ³ Frances Yates, *The Rosicrucian Enlightenment* (London & Boston: Routledge & Kegan Paul, 1972) p. 31.
- ⁴ McIntosh, *op. cit.*, p. 40.
- ⁵ McIntosh, *op. cit.*, p. 37.
- ⁶ *Loc. cit.*
- ⁷ Yates, *op. cit.*, p. 35.
- ⁸ Yates, *op. cit.*, pp. 33-34.
- ⁹ A.E. Waite, *Brotherhood of the Rosy Cross* (Secaucus, NJ: University Books, 1973) p. 641.
- ¹⁰ H. Spencer Lewis, *Rosicrucian Questions and Answers with Complete History of the Rosicrucian Order* (San Jose, CA: Rosicrucian Order, AMORC, 1965) p. 122.

- ¹¹ Waite, *op. cit.*, p. 44.
- ¹² John Warwick Montgomery, *Cross and Crucible, Johann Valentin Andreae (1586-1654), Phoenix of the Theologians* (The Hague, Netherlands: Martinus Nijhoff, 1975) p. 209.
- ¹³ *Ibid.*, p. 210.
- ¹⁴ Christian Rebis, "Rosicrucian History, Part IX, 'the Philosophers and the Rose-Croix (Part 2),'" *Rosicrucian Digest*, Vol. 80, No. 4 (San Jose, CA: Rosicrucian Order, AMORC).
- ¹⁵ McIntosh, *op. cit.*, p. 60.
- ¹⁶ Gareth Knight, *Magic and the Western Mind* (St. Paul, MN: Llewellyn Publications, 1991), p. 111.
- ¹⁷ McIntosh, *op. cit.*, p. 61.
- ¹⁸ Yates, *op. cit.*, p. 127.
- ¹⁹ Yates, *op. cit.*, p. 123.
- ²⁰ Knight, *op. cit.*, p. 110.
- ²¹ *Loc. cit.*
- ²² Yates, *op. cit.*, p. 122.
- ²³ Yates, *op. cit.*, p. 121.
- ²⁴ William H. Huffman, *Robert Fludd and the End of the Renaissance* (London & New York: Routledge Kegan Paul, 1988) p. 74.
- ²⁵ Timothy Ferris, *Coming of Age in the Milky Way* (New York, NY: Doubleday Anchor Books, 1989) p. 76.
- ²⁶ *Ibid.*, p. 75.
- ²⁷ *Ibid.*, p. 77.
- ²⁸ *Ibid.*, p. 74.
- ²⁹ See "The influence of archetypal ideas in the scientific theories of Kepler," by W. Pauli in *The Interpretations of Nature and the Psyche*, Bollingen Series LI (New York: published by Pantheon Books, New York, for the Bollingen Foundation, 1955).
- ³⁰ Max Caspar, *Kepler*, trans. By C. Doris Hellman (New York: Dover Publications, 1993) p. 290.
- ³¹ *Ibid.*, p. 292.
- ³² Yates, *op. cit.*, p. 223.
- ³³ Francis Bacon, *The Advancement of Learning*, edited by G.W. Kitchin, Introduction by Jerry Weinberg (Philadelphia, PA: Paul Dry Books, 2001) p. viii.
- ³⁴ Yates, *op. cit.*, p. 138.
- ³⁵ Ralph White, editor, *The Rosicrucian Enlightenment Revisited* (Hudson, NY: Lindisfarne Books, 1999) p. xiv.
- ³⁶ *Loc. cit.*
- ³⁷ McIntosh, *op. cit.*, p. 41.
- ³⁸ See <http://web.pd.astro.itsn1604.jpreface.html>

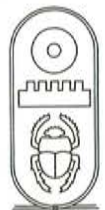
Rosicrucian Egyptian Museum Events

Exhibit: "Rare Books of the Rosicrucian Library"

The Rosicrucian Egyptian Museum is proud to present "Rare Books of the Rosicrucian Library"—an exhibit highlighting the special collection of the library at Rosicrucian Park. The exhibit is free with museum admission.

The Rosicrucian Library houses many rare books. From the esoteric to the scientific, from religious to spiritual—books of the Rosicrucian Library have enriched life in the region and in Rosicrucian Park for more than 75 years. Many of these books are too fragile to be handled, and are rarely shown. This exhibit allows guests to view some of the literary treasures held by the library, and to place them in the context of the seventy-seven-year history of Rosicrucian Park.

The exhibit is scheduled to run through August 15, 2004.



CONFESSIO FRATERNITATIS

Or, The Confession of the Laudable Fraternity
of the Most Honorable Order of the Rosy Cross,
Written to the Learned of Europe.

Whatsoever there is published and made known to everyone concerning our Fraternity by the foresaid *Fama*, let no man esteem lightly of it, nor hold it as an idle or invented thing, and much less receive the same as though it were only a mere conceit of ours. It is the Lord Jehovah (who seeing the Lord's Sabbath is almost at hand, and hastened again, his period or course being finished, to his first beginning) doth turn about the course of nature. And what heretofore hath been sought with great pains and daily labor is now manifested unto those who make small account or scarcely once think upon it, but these which desire it, it is in a manner force and thrust upon them that thereby the life of the godly may be eased of all their toil and labor, and be no more subject to the storms of unconstant fortune; but the wickedness of the ungodly thereby, with their due and deserved punishment, be augmented and multiplied.

Although we cannot be by any suspected of the least heresy or of any wicked beginning or purpose against the worldly government, we do condemn the East and the West (meaning the Pope and Mahomet) blasphemers against our Lord Jesus Christ, and offer and present with a good will to the chief head of the Romish Empire our prayers, secrets, and great treasures of God.

Yet we have thought good and fit for the learned sakes to add somewhat more to this and make a better explanation if there be anything too deep, hidden, and set down over dark in the *Fama*, or for certain reasons were altogether omitted and left out, hoping herewith the learned will be more addicted unto us and be made far more fitter and willing for our purpose.

Concerning the alteration and amendment of philosophy, we have (as much as at this present is needful) sufficiently declared, to wit, that the same is altogether weak and faulty; yet we doubt not, although the most part falsely do allege that she (I know not how) is sound and strong, yet notwithstanding she fetches her last breath and is departing.

But as commonly, even in the same place or country where there breaketh forth a new unaccustomed disease, nature also there discovereth a medicine against the same. So there doth appear for so manifold infirmities of philosophy, the right means, and unto our *Patria* [land] sufficiently offered, whereby she may become found again, which is now to be renewed and altogether new.

No other philosophy we have than that which is the head and sum, the foundation and contents of all faculties, sciences, and arts, the which (if we will behold courage) containeth much of theology and medicine, but little of the wisdom of lawyers, and doth diligently search both heaven and earth; or to speak briefly thereof, which doth manifest and declare sufficiently man; whereof then all learned who will make themselves known unto us, and come into our brotherhood, shall find more wonderful secrets by us than heretofore they did attain unto, and did know, or are able to believe or utter.

Wherefore, to declare briefly our meaning hereof, we ought to labor carefully that there be not only a wondering at our meeting and adoration, but that likewise everyone may know, that although we do highly esteem and regard such mysteries and secrets, we nevertheless hold it fit that the knowledge thereof be manifested and revealed to many.

For it is to be taught and believed that this our unhoped willing offer will raise many and divers thoughts in men, unto whom (as yet) be unknown *miranda sextæ ætatis* [the wonders of the sixth period], or those which by reason of the course of the world, esteem the things to come like unto the present, and are hindered through all manner of importunities of this their time, so that they live no otherwise in the world than blind fools who can, in the clear sunshine day, discern and know nothing, than only by feeling.

Now concerning the first part, we hold that, that the meditations, knowledge, and inventions of our living Christian Father (of all that, which from the beginning of the world, man's wisdom,

either through God's revelation, or through the service of the angels and spirits, or through the sharpness and deepness of understanding, or through long observation, use, and experience, hath found out, invented, brought forth, corrected, and till now hath been propagated and transplanted) are so excellent worthy and great, that if all books should perish, and by God's almighty sufferance, all writings and all learning should be lost, yet the posterity will be able only thereby to lay a new foundation and bring truth to light again; the which perhaps would not be so hard to do as if one should begin to pull down and destroy the old ruinous building, and then begin to enlarge the forecourt, afterwards bring the lights in the lodgings, and then change the doors, staples, and other things according to our intention.

But to whom would not this be acceptable, for to be manifested to everyone rather than to have it kept and spared as an especial ornament for the appointed time to come?

Wherefore should we not with all our hearts rest and remain in the only truth (which men through so many erroneous and crooked ways do seek) if it had only pleased God to lighten unto us the sixth candelabrum? Were it not good that we needed not to care, not to fear hunger, poverty, sickness, and age?

Were it not a precious thing that you could always live so, as if you had lived from the beginning of the world, and moreover, as you should still live to the end thereof? Were it not excellent, you dwell in one place, that neither the people which dwell beyond the River Ganges in the Indies could hide anything, nor those which live in Peru might be able to keep secret their counsels from thee?

Were it not a precious thing that you could so read in one only book, and withal by reading understand and remember all that which in all other books (which heretofore have been, and are now, and hereafter shall come out) hath been, is, and shall be learned, and found out of them?

Confessio Fraternitatis,

Or,

The Confession of the laudable Fraternity of the most honorable Order of the Rosie Cross, written to the Learned of Europe.

Whatsoever there is published, and made known to every one, concerning our Fraternity, by the foresaid *Fama*, let no man esteem lightly of it, nor hold it as an idle or invented thing, and much less receive the fame, as though it were onely a meer conceit of ours. It is the Lord *Jehovah* (who facing the Lords Sabbath is almost at hand, and hastened again, his period or course being finished, to his first beginning) doth turn about the course of Nature, and what heretofore hath been fought with great pains, and dayly labor, is now manifested unto those who make small account, or fearcely once think upon it, but these which desire it, it is in a manner forced and thrust-
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First page of the English translation of the Confessio Fraternitatis (1652)

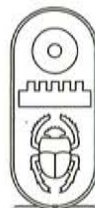
How pleasant were it, that you could so sing, that instead of stony rocks you could draw to the pearls and precious stones, instead of wild beasts, spirits, and instead of hellish Pluto, move the mighty princes of the world?

O ye people, God's counsel is far otherwise, who hath concluded now to increase and enlarge the number of our fraternity, the which we with such joy have undertaken, as we have heretofore obtained this great treasure without our merits, yea without any our hopes, and thoughts, and purpose with

the like fidelity to put the same in practice, that neither the compassion nor pity of our own children (which some of us in the fraternity have) shall draw us from it, because we know that these unhoped-for goods cannot be inherited nor by chance be obtained.

If there be somebody now, which on the other side will complain of our discretion, that we offer our treasures so freely, and without any difference to all men, and do not rather regard and respect more the godly, learned, wise, or princely persons, than the common people; those we do not contradict, seeing it is not a slight and easy matter; but withal we signify so much, that our *arcana* or secrets will no ways be common and generally made known. Although the *Fama* be set forth in five languages and is manifested to everyone, yet we do partly very well know that the unlearned and gross wits will not receive nor regard the same; as also the worthiness of those who shall be accepted into our fraternity are not esteemed and known of us by man's carefulness, but by the rule of our revelation and manifestation.

Wherefore if the unworthy cry and call a thousand times, or if they shall offer and present themselves to us a thousand times, yet God hath commanded our ears that they should hear none of them: yea, God hath so compassed us about with his clouds, that unto us his servants no violence or force can be done or committed. Wherefore we neither can be seen or known by anybody, except he has the eyes of an eagle.



It hath been necessary that the *Fama* should be set forth in everyone's mother tongue, because those should not be defrauded of the knowledge thereof, whom (although they be unlearned) God hath not excluded from the happiness of this fraternity; the which shall be divided and parted into certain degrees as those which dwell in the city Damcar in Arabia, who have a far different political order from the other Arabians. For there do govern only wise and understanding men, who by the king's permission make particular laws; according unto which example also the government shall be instituted in Europe (whereof we have a description set down by our Christianly Father) when first is done and come to pass that which is to precede.

And thenceforth our trumpet shall publicly sound with a loud sound and great noise, when namely the same (which at this present is showed by few, and is secretly, as a thing to come, declared in figures and pictures) shall be free and publicly proclaimed, and the whole world be filled withal. Even in such manner as heretofore, many godly people have secretly and altogether desperately pushed at the Pope's tyranny, who afterwards, with great earnest and especial zeal in Germany, was thrown from his seat and trodden underfoot, whose final fall is delayed and kept for our times, when he also shall be scratched in pieces with nails, and an end be made of his ass' cry, by a new voice: The which we know is already reasonably manifest and known to many learned men in Germany, as their writings and secret congratulations do sufficiently witness the same.

We could here relate and declare what all the time, from the year of our Lord 1378 (in which year our Christian Father was born) till now, hath happened, where we might rehearse what alterations he hath seen in the world these one hundred six years of his life, which he hath left to our brethren and us after his decease to peruse.

But brevity, which we do observe, will not permit at this present to make rehearsal of it till a more fit time. At this time it is enough for these which do not despise our declaration, having therefore briefly touched it, thereby to prepare the way for their acquaintance and friendship with us. Yea, to whom it is permitted that he may see and, for his instruction, use those great letters and characters which the Lord God hath written and imprinted in heaven and earth's edifice,

through the alteration of government, which hath been from time to time altered and renewed; the fame is already (although as yet unknown to himself) ours.

And as we know, he will not despise our inviting and calling, so none shall fear any deceit. For we promise and openly say that no man's uprightness and hopes shall deceive him, whosoever shall make himself known unto us under the seal of secrecy and desire our fraternity. But to the false hypocrites, and to those that seek other things than wisdom, we say and witness by these presents publicly, we cannot be made known and be betrayed unto them; and much less they shall be able to hurt us any manner of way without the will of God. But they shall certainly be partakers of all the punishment spoken of in our *Fama*; so their wicked counsels shall light upon themselves and our treasures shall remain untouched and unstirred until the Lion doth come, who will ask them for his use and employ them for the confirmation and establishment of his kingdom.

We ought therefore here to observe well and make it known unto everyone that God hath certainly and most assuredly concluded to send and grant to the world before her end, which presently thereupon shall ensue such a truth, light, life, and glory, as the first man Adam had, which he lost in Paradise, after the which his successors were put and driven with him to misery. Wherefore there shall cease all servitude, falsehood, lies, and darkness, which by little and little, with the great world's revolution, have crept into all arts, works, and governments of men and have darkened the most part of them.

For from thence are proceeded an innumerable sort of all manner of false opinions and heresies, that scarce the wisest of all was able to know whose doctrine and opinion he should follow and embrace, and could not well and easily be discerned; seeing on the one part they were detained, hindered, and brought into errors through the respect of the philosophers and learned men, and on the other part through true experience. All the which, when it shall once be abolished and removed, and instead thereof a right and true rule instituted, then there will remain thanks unto them which have taken pains therein; but the work itself shall be attributed to the blessedness of our age.

As we now willingly confess that many principal men by their writings will be a great furtherance unto this reformation which is to come; so we desire not to have this honor ascribed to us, as if such work were only commanded and imposed upon us. But we confess and witness openly with the Lord Jesus Christ, that it shall first happen that the stones shall arise and offer their service before there shall be any want of executors and accomplishers of God's counsel.

Yea, the Lord God hath already sent before certain messengers, which should testify his will, to wit, some new stars, which do appear and are seen in the firmament in *Serpentario* and *Cygnus*, which signify and give themselves known to everyone, that they are powerful *signacula* [signs] of great weighty matters. So then, the secret hid writings and characters are most necessary for all such things which are found out by men. Although that great Book of Nature stands open to all men, yet there are but few that can read and understand the same.

For as there is given to man two instruments to hear, likewise two to see, and two to smell, but only one to speak, and it were but vain to expect speech from the ears, or hearing from the eyes, so there hath been ages or times which have seen, there have also been ages that have heard, smelt, and tasted. Now there remains yet that which in short time, honor shall be likewise given to the tongue, and by the same, what beforetimes hath been seen, heard, and smelt, now finally shall be spoken and uttered forth, *viz.* when the world shall awake out of her heavy and drowsy sleep, and with an open heart, barehead and barefoot, shall merrily and joyfully meet the now arising sun.

These characters and letters, as God hath here and there incorporated them in the holy scripture the Bible, so hath he imprinted them most apparently into the wonderful creation of heaven and earth, yea in all beasts. So that like as the mathematician or astronomer can long before see and know the eclipses which are to come, so we may verily foreknow and foresee the darkness of obscurations of the Church, and how long they shall last.

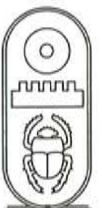
From the which characters or letters we have borrowed our magic writing, and have found out, and made a new language for ourselves, in

the which withal is expressed and declared the nature of all things. So that it is no wonder that we are not so eloquent in other languages, the which we know that they are altogether disagreeing to the languages of our forefathers, Adam and Enoch, and were through the Babylonical confusion wholly hidden.

But we must also let you understand that there are yet some eagles' feathers in our way, the which do hinder our purpose. Wherefore we do admonish everyone for to read diligently and continually the holy Bible; for he that taketh all his pleasures therein, he shall know that he prepared for himself an excellent way to come into our Fraternity. For as this is the whole sum and content of our rule, that every letter or character which is in the world ought to be learned and regarded well; so those are like unto us and are very near allied unto us, who do make the holy Bible a rule of their life, and an aim and end of all their studies; yea to let it be a compendium and content of the whole world. And not only to have it continually in the mouth, but to know how to apply and direct the true understanding of it to all times and ages of the world.

Also, it is not our custom to prostitute and make so common the holy scriptures. For there are innumerable expounders of the same; some alleging and wresting it to serve for their opinion, some to scandal it, and most wickedly do liken it to a nose of wax, which alike should serve the divines, philosophers, physicians, and mathematicians, against all the which we do openly witness and acknowledge, that from the beginning of the world there hath not been given unto men a more worthy, a more excellent, and more admirable and wholesome book than the holy Bible. Blessed is he that hath the same, yea more blessed is he who reads it diligently, but most blessed of all is he that truly understandeth the same, for he is most like to God and doth come most near to him.

But whatsoever hath been said in the *Fama* concerning the deceivers against the transmutation of metals, and the highest medicine in the world, the same is thus to be understood that this so great gift of God we do in no manner set at naught or despise it. But because she bringeth not with her always the knowledge of nature, but this bringeth forth not only medicine, but also maketh manifest and open unto us innum-



erable secrets and wonders. Therefore it is requisite that we be earnest to attain to the understanding and knowledge of philosophy. And, moreover, excellent wits ought not to be drawn to the tincture of metals before they be exercised well in the knowledge of nature.

He must needs be an unsatiable creature, who has come so far, that neither poverty nor sickness can hurt him; yea, who is exalted above all other men and hath rule over that, the which doth anguish, trouble, and pain others, yet will give himself again to idle things, as to build houses, make wars, and use all manner of pride, because he hath of gold and silver infinite store.

God is otherwise pleased, for he exalteth the lowly and pulleth down the proud with disdain; to those who are of few words he sendeth his holy angel to speak with them, but the unclean babblers he driveth in the wilderness and solitary places. The which is the right Reward of the Romish seducers, who have vomited forth their blasphemies against Christ, and as yet do not abstain from their lies in this clear shining light. In Germany all their abominations and detestable tricks have been disclosed, that thereby he may fully fulfill the measure of sin and draw near to the end of his punishment.

Therefore, one day it will come to pass that the mouth of those vipers will be stopped, and the three double horn will be brought to nought, as thereof at our meeting shall more plain and at large be discoursed.

For conclusion of our *Confession*, we must earnestly admonish you that you put away, if not all, yet the most books written by false alchemists, who do think it but a jest, or a pastime, when they either misuse the Holy Trinity, when they do apply it to vain things, or deceive the people with most strange figures and dark sentences and speeches, and cozen the simple of their money; as there are nowadays too many such books set forth, which the enemy of man's welfare doth daily, and will to the end, mingle among the good seed, thereby to make the truth more difficult to be believed, which in herself is simple, easy, and naked. But contrarily, falsehood is proud, haughty, and colored with a kind of luster of seeming godly and of human wisdom.

Ye that are wise eschew such books and turn unto us, who seek not your moneys, but offer unto you most willingly our great



treasures. We hunt not after your goods with invented lying tinctures, but desire to make you partakers of our goods. We speak unto you by parables, but would willingly bring you to the right, simple, easy, and ingenuous exposition, understanding, declaration, and knowledge of all secrets. We desire not to be received of you, but invite you unto our more than kingly houses and palaces, and that verily not by our own proper motion, but (that you likewise may know it) as forced unto it, by the instigation of the spirit of God, by his admonition, and by the occasion of this present time.

What think you, loving people, and how seem you affected, seeing that you now understand and know that we acknowledge ourselves truly and sincerely to profess Christ, condemn the Pope, addict ourselves to the true philosophy, lead a Christian life, and daily call, entreat, and invite many more unto our fraternity, unto whom the same light of God likewise appeareth?

Consider you not at length how you might begin with us, not only by pondering the gifts which are in you, and by experience which you have in the word of God, beside the careful consideration of the imperfection of all arts, and many other unfitting things, to seek for an amendment therein; to appease God, and to accommodate you for the time wherein you live. Certainly if you will perform the same, this profit will follow: That all those goods which nature hath in all parts of the world wonderfully dispersed shall at one time altogether be given unto you and shall easily disburden you of all that which obscureth the understanding of man, and hindereth the working thereof, like unto the vain *epicides* and eccentric astronomical circles.

But those pragmatistical and busy-headed men who either are blinded with the glistening

of gold or (to say more truly) who are now honest, but by thinking such great riches should never fail, might easily be corrupted, and brought to idleness and to riotous proud living. Those we do desire that they would not trouble us with their idle and vain crying. But let them think that although there be a medicine to be had which might fully cure all diseases, nevertheless those whom God hath destinated to plague with diseases, and to keep them under the rod of correction, such shall never obtain any such medicine.

Even in such manner, although we might enrich the whole world and endue them with Learning, and might release it from innumerable miseries, yet shall we never be manifested and make known unto any man, without the especial pleasure of God. Yea, it shall be so far from him whosoever thinks to get the benefit, and be partaker of our riches and knowledge, without and against the will of God, that he shall sooner lose his life in seeking and searching for us, than to find us and attain to come to the wished happiness of the Fraternity of the Rosy Cross.



Volunteer Spotlight

Norma Beasley

Having come from humble beginnings I learned at an early age to be responsible for myself. My dad passed through transition one month before I was born and my mom, when I was two and a half years old. I have no siblings. Hard work, perseverance, and trying to make sense of it all became compelling.

I came into the Order around 1974 out of a deep sense of loss for a dear friend who was very knowledgeable in the esoteric arts. I've found a sense of belonging and gratification in the Order. My world travels can be directly attributed to the many excellent AMORC conventions I have attended and a never-to-be-forgotten trip to Egypt.

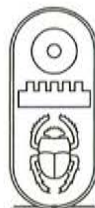
I have served in affiliated bodies as Master, Secretary, Treasurer, Bulletin co-ordinator, Building Committee member, Regional Secretary, Convention Chairperson, Regional Monitor, and currently as Matre. As we all know, volunteerism is the lifeblood of many community associations and non-profit organizations. Without volunteers, communities and our affiliated bodies wither and die. Such work builds social bonds, reduces isolation, unites common goals, and fosters pride in a job well done that everyone benefits from. Recently

I served on a steering committee to design a community park for my neighborhood. The process involved establishing goals and objectives for the park, gathering and analyzing data about the community's leisure needs, developing a masterplan design, then presenting same to the county commissioners. It is wonderful to see so many people enjoy the park today! Other community volunteer work has included Habitat for Humanity (I love building houses), serving as president, secretary, and treasurer for the homeowners association, and tutoring reading to second graders who need special assistance.

As a graphic designer, my training began as an art instructor in county school systems. After earning an MFA degree from Pratt Institute in Brooklyn, N.Y., my career transitioned into textbook publishing, then continued into the digital publishing environment. Making learning fun for children has been a great inspiration in my life and career. My background in developing and managing large graphic programs for an internationally known educational publisher has served me well in helping to develop AMORC's website for children.

I'm an avid sports fan, basketball in particular, but also enjoy photography, writing, gardening, traveling, and living, breathing, and sleeping design.

Orlando, Florida, is my current home, as I enjoy early retirement having devoted 35 years to making learning fun for kids.





ROSICRUCIAN HISTORY

from Its Origins to the Present

Part XIII

The Rose Garden of the Magi

by Christian Rebis, F.R.C.

The last half of the 19th century and the first half of the 20th century witnessed a flowering of Rosicrucian orders. Generally, these movements had nothing in common with what we know of the Rosicrucians of the past, but each of them tried, with a certain degree of success, to place itself under their auspices. After having discussed the creation of some of these groups in our last article of this series, we will now continue our investigations by entering into the "rose garden of the magi."

Monte Verità

In the 19th century, Europe was shaken by the arrival of industrialization. It radically changed the structure of society. This crisis was particularly

felt in Germany, where signs of rejecting the industrial world appeared by 1870. One response to the urbanization engendered by the reorganizing of labor came in the form of *Naturism*. Its followers advocated fleeing the polluted cities and creating communities and garden cities so that people could live in harmony with nature. Those who shared this point of view soon clustered around the *Lebensreform* (Life Reform) movement begun in 1892. Contrary to the 17th-century Rosicrucian manifestos and the literary utopias that followed thereafter, the Life Reform movement regarded scientific progress to be a menace. This group included followers of vegetarianism, naturism, spiritualism, natural medicine, hygienism, the Theosophical Society, as well as artists.¹

As part of this movement, Alfredo Pioda, a Swiss theosophist, tried to establish in 1889 a lay cloister. His group took the name of *Fraternitas* and resided on Monte Verità ("Mountain of Truth"), near Ascona, a town in the canton of Ticino, Switzerland. Franz Hartmann and the Countess Constance Wachtmeister, close associates of Helena Petrovna Blavatsky, participated in this ephemeral project. It was undoubtedly this experience which inspired Franz Hartmann to write "A Rosicrucian Institution in Switzerland," a chapter that was added to later editions of his initiatic novel, *An Adventure Among the Rosicrucians*. From the ashes of the *Fraternitas* arose a community with a similar purpose named Monte Verità, founded in 1900 by Henri Oedenkoven and Ida Hofmann.² Many prominent individuals visited Monte Verità. These included the writer Herman Hesse; the future philosopher Martin Buber; the politician Gustav Landauer; Émile Jacques-Dalcroze, the inventor of eurhythmics; and Rudolf von Laban, a choreographer and theoretician of dance.

The Templars of the Orient

Following closely in the footsteps of Monte Verità there arose Verità Mystica, a lodge of the Ordo Templi Orientis (O.T.O.; or Order of the Templars of the Orient). This order, created around 1893, was then led by Theodor Reuss, the director of the German branch of the S.R.I.A. (Societas Rosicruciana in Anglia) from 1902. In a letter to H. Spencer Lewis, he later claimed that he had accepted an official position in that order so as to please William Wynn Westcott, but Reuss realized afterwards that Wynn Westcott's real motive was to obtain the German and Austrian Rosicrucian documents that he possessed.³ Indeed, the O.T.O. claimed that it continued the work of past Rosicrucians. Theodor Reuss presented his organization as a kind of Masonic academy whose true function was to conceal a secret Rosicrucian order descending directly from "original and authentic" Rosicrucians.⁴ He also claimed that the secret headquarters of this order

were in Reuss, a principality located near Leipzig, in the Thuringian forests. He stated that he was initiated into this order by Carl Kellner in July 1893.

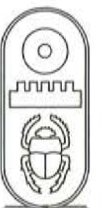
In fact, as indicated by Gastone Ventura, Carl Kellner had founded the O.T.O., with the help of Franz Hartmann and Heinrich Klein, after returning from a trip to the Orient. Kellner was said to have been initiated into the ancient mysteries by the Arab monk Soliman ben Aifa and by the Hindu gurus Bhima Sena Pratapa and Sri Mahatma Agamya Paramahansa, practitioners of Tantric yoga.⁵ As can be seen, none of this involved Rosicrucianism. It was only after Kellner's death, around 1902, that Theodor Reuss was initiated into the O.T.O. However, his legitimacy was strongly contested, especially since his administration engaged in a veritable commerce in initiatic diplomas. Papus, like others, allowed themselves to be deluded for some time by Theodor Reuss, but his organization was soon revealed for what it was.⁶

Later, while World War I (1914-1918) raged, the O.T.O. appeared in a new light by organizing a pacifist congress at Monte Verità.⁷ Rudolf von Laban presented a ritualistic play, the "Song to the Sun," done to Wagnerian choreography. As a member of the O.T.O. Rudolf von Laban was also the secretary of the Alliance Internationale de la Dames de la Rose-Croix, an auxiliary organization of the O.T.O. whose purpose was to work for the universal reconciliation of humanity, without any distinction as to race

or religion. The Alliance advocated an altruistic economy based on sharing, and felt that art was the best means offered to humanity for healing the wounds inflicted by war—an idea dear to Joséphin Péladan. This utopian project did not seem to succeed, and eventually the O.T.O. was to experience a less glorious destiny. Aleister Crowley contributed to leading it towards some inadvisable magical practices that had nothing in common with Rosicrucianism or Freemasonry.

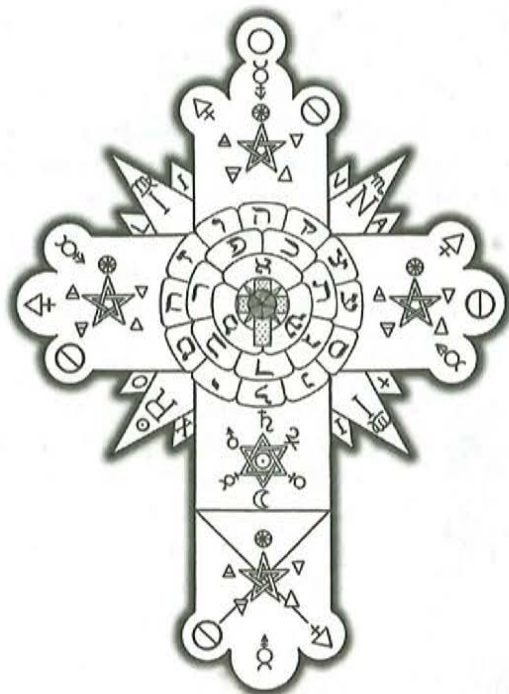


Theodor Reuss



The Golden Dawn

In our last article we discussed the birth of the S.R.I.A. While the events we presented at the beginning of this chapter were playing out on the continent, the leaders of the S.R.I.A. were creating in England a new order called the Hermetic Order of the Golden Dawn, more commonly known as the Golden Dawn. In 1887, William Wynn Westcott collected manuscripts consisting of five coded rituals. These texts, which had belonged to Ba'al Shem Tov and later to Éliphas Lévi, had been found at a second-hand bookstore in a copy of the *Secret Symbols of the Rosicrucians of the 16th and 17th Centuries*. The story goes that they included the address of Anna Sprengel, a representative of the Rosicrucian Order in Germany. After getting in contact with her, William Wynn Westcott, Samuel Liddell Mathers, and R. William Woodman founded the Isis-Urania Lodge in London, soon followed by the establishment of the Athathoor Lodge in Auteuil, France. Thus was born the Hermetic Order of the Golden Dawn, which Samuel Mathers (brother-in-law of the philosopher Henri Bergson), was to direct. As is true of most initiatic organizations, we are dealing here with a mythical story concerning



its origins, because there is no evidence that Anna Sprengel ever existed, and the coded manuscripts were probably fabricated by Kenneth MacKenzie, a member of the S.R.I.A.

The Golden Dawn had some characteristics which seem quite unlike the Rosicrucianism of the 16th and 17th centuries. Indeed, its rituals involved theurgy and theories that borrowed extensively from magic and from the Christian Qabalists of the Renaissance. Many of these practices had been abandoned by earlier Rosicrucians in favor of a mysticism based on spiritual alchemy. It is probable that the rituals of the Golden Dawn were inspired in great part by the work *La Magie Sacrée ou livre d'Abraham le mage*, which Mathers had often studied,⁸ as well as the texts of Cornelius Heinrich Agrippa, whose magic writings were used in his own books. The order adopted an Egyptian-style symbology and placed considerable emphasis upon the study of the tarot. The Golden Dawn reiterated the hierarchy of degrees used in the S.R.I.A. and it included an inner order, the *Ordo Roseae Rubeae et Aureae Crucis*.

Under the direction of its Imperator, Samuel Liddell Mathers (1854-1918), the Golden Dawn achieved immediate success and, between 1888 and 1900, became an important initiatic organization. Many Freemasons and Theosophists frequented its lodges, which counted among its members such illustrious individuals as William Butler Yeats (Nobel prize in literature in 1923); Constance Lloyd Wilde, wife of Oscar Wilde; Gerard Kelly, president of the Royal Academy; etc. However, the order experienced numerous schisms which gave rise to such rival organizations as the *Stella Matutina Temple*, with W.B. Yeats; *Alpha Omega*, afterwards *The Society of the Inner Light*, with Violet Firth (alias Dion Fortune); and the *Fellowship of the Rosy Cross*, with Arthur Edward Waite. Nor should we overlook Aleister Crowley, the black magus who founded the *Astrum Argentinum*.

Joséphin Péladan

In France, during the period that the Golden Dawn came into being, Joséphin Péladan (1858-1918) published *Le Vice suprême* (1884), a novel in which he depicted contemporary morals. This atypical author played an important role in the evolution of 20th century Rosicrucianism.⁹



Joséphin Péladan

Anyone reading his books will note that he possessed a vast knowledge of the whole esoteric corpus. This is especially apparent in his *Histoire de la magie de Pierre Christian* (1870), a voluminous work dedicated to the occult sciences.¹⁰ The protagonist of *Le Vice suprême* is the magus Mérodack, who is not an ordinary occultist, but rather an initiate who places his knowledge in the service of an exalted ideal.

This book, which includes a eulogistic preface by Barbey d'Aurevilly, brought immediate success to the youthful author. Stanislas de Guaita (1861-1897) was one of its most attentive readers. In the month of November, he sent a letter to Joséphin Péladan expressing his admiration, and afterwards the two men met and became friends. As their correspondence attests, Stanislas de Guaita was a neophyte in the subject of esotericism. In one of his letters, he emphasized: "I will not forget this: that it is due to your book that I have undertaken the study of the Hermetic science."¹¹

The Rosicrucians of Toulouse

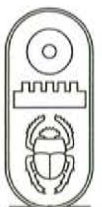
It is to his brother Adrien Péladan (1844-1885), one of France's first homeopaths, that Joséphin owed his knowledge. Adrien was a disciple of Paul Lacuria (1806-1890), a churchman and Christian Hermeticist,¹² who in turn was a follower of Fabre d'Olivet. Adrien Péladan

is thought to have been initiated into the Rosicrucian Order in 1878 by Firmin Boissin (1835-1893). Joséphin Péladan described Firmin Boissin as a "member of the last branch of the order, that of Toulouse" and was made the "commander of the Rose-Croix of the Temple, prior of Toulouse, and dean of the Council of Fourteen."¹³ To this Toulouse branch of the Rose-Croix also belonged the Viscount Edouard de Lapasse (1792-1867), a former diplomat and alchemical doctor of Toulouse.¹⁴ Indeed, in 1860, the viscount spoke of the "Rose-Croix, a secret society of which there remain in our time some adepts."¹⁵ Although he did not describe himself as being a member of this order, Firmin Boissin indicated that he passed, rightly or wrongly, for "the last member of this celebrated fraternity," and he indicated that he "never neglected the occasion to rehabilitate the Rose-Croix."¹⁶

The viscount loved to take part in social gatherings at the home of the Countess d'Albanès. There, in the company of Charles Nodier, Pierre Ballanche, Dr. Koreff, the Count d'Ourches, and the son of Cazotte, he talked about magnetism, alchemy, the Qabalah, and Martinism. At a gathering in December 1839 the viscount showed to the onlookers a flask of rock crystal filled with "the divine Essence of the Rose-Croix"—a liquid composed partly from dew that was obtained from a hermit, Prince Balbiani, on the outskirts of Palermo. It was during a sojourn in Italy, between 1825 and 1831, that Lapasse met this individual, who was considered to be a Rosicrucian. The prince, who claimed to have met Cagliostro, directed



Viscount Edouard de Lapasse

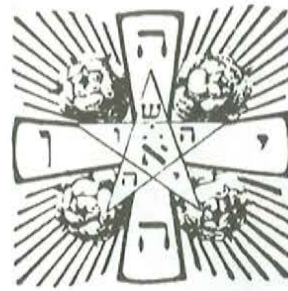


the first steps of the viscount into the practice of alchemy.¹⁷ Finally, it should be added that the viscount was well acquainted with Alexandre Du Mège, former founder of the Friends of the Desert, an Egyptian rite.¹⁸ Moreover, he succeeded Du Mège in directing the Société Archéologique du Midi.

What exactly was the Rose-Croix of Toulouse? Had the viscount founded a Rosicrucian order? In reading what Viscount Lapasse, Firmin Boissin, or Joséphin Péladan state, it appears that the Rose-Croix of Toulouse did not constitute a well-structured order, but that around 1860 it brought together a small circle of adepts that included Firmin Boissin, the initiator of Adrien Péladan.

The Kabbalistic Order of the Rose-Croix

While Joséphin was savoring the success of his first novel, his brother Adrien died on September 29, 1885, poisoned by a medicine improperly measured by his pharmacist. An article announcing his death, in the journal *Le Messager de Toulouse*, described him as a Rosicrucian. The text was signed "a Catholic R+C." Behind this signature we must see Firmin Boissin, the editor in chief of this journal. During this period, the friendship between Joséphin Péladan and Stanislas de Guaita took shape, and upon the advice of the writer, the



Symbol of the Kabbalistic Order of the Rose-Croix.

latter got in touch with Firmin Boissin. On August 12, 1886, Stanislas de Guaita informed Joséphin that he had received a long and learned letter from his friend "Bois+sin." The way in which he wrote this name, with a cross in its center, is strange, and it is interesting to note that after this correspondence Stanislas de Guaita signed his letters with the expression "R+C" and called Joséphin Péladan "my dear Frater."¹⁹ Can it be concluded that he had been received into the order by Firmin Boissin?

Events seem to have come to a head at this time. Many occultists then living in Paris were members of the Theosophical Society, but they remained disappointed by its excessively Eastern teachings. Papus published his *Traité élémentaire de science occulte* (Elementary Treatise on Occultism; 1888), a book with which he wanted to restore Western esotericism and to put occultism on an equal basis with subjects taught in the universities. As part of this effort, Papus and various friends of his launched a



The Kabbalistic Order of the Rose-Croix. Seated in front, from left to right, are Papus, Joséphin Péladan, and Stanislas de Guaita.

new journal entitled *L'Initiation* in October 1888. Seeking to place itself under the auspices of a secular tradition, the occultists attempted to make Rosicrucianism and Martinism the pillars of a new temple that they wished to erect. Joséphin Péladan and Stanislas de Guaita were associated with this project, and at the time when the Rose-Croix was ebbing away in Toulouse, they made the decision to restore it. "The ancient order of the Rose-Croix being on the point of going dormant, three years ago (the author wrote in 1890), when two direct heirs of its august traditions resolved to restore it by consolidating it on new foundations . . . and now life cycles throughout the mystical body of the rejuvenated colossus."²⁰

Thus, moving from Toulouse to Paris (1887-1888), the restored Rose-Croix became the Kabbalistic Order of the Rose-Croix. This order was directed by a supreme council of twelve members, of whom six remained unknown, their role consisting of rebuilding the organization if it were to be dissolved for any reason whatsoever. Among those who were members of the "Council of Twelve" at one time or another, let us mention Stanislas de Guaita, Joséphin Péladan, Papus, A. Gabrol, Henry Thorion, F.-Ch. Barlet, Augustin Chaboseau, Victor-Émile Michelet, Sédir, and Marc Haven. The order was structured around a hierarchy of three degrees acquired by examination (bachelor of Qabalah, master of Qabalah, doctor of Qabalah), and entry into the order was reserved to Martinists having achieved the S.I. degree.

The Rose-Croix of the Temple and the Grail

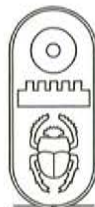
Thanks to the journal *L'Initiation*, the order became well known, and before long a troop of Belle Époque occultists came knocking at the temple door. Stanislas de Guaita, who lived like a hermit in his first floor apartment on Trudaine Avenue, allowed Papus to organize things. But the capricious personality of an artist such as Joséphin Péladan was hardly suited for associating with such a strong-willed organizer as Papus. The latter wanted to open up the order and broaden it. In contrast, Joséphin Péladan wanted to reserve access to carefully selected initiates and was not at all in accord with the Masonic aspect that Papus wanted to

impose upon the order. The positions of these two men were reconciled only with difficulty, especially as Joséphin Péladan reproached Papus for his taste in occultism and magic. Along with Abbé Alta, one of the eminent members of the Kabbalistic Order of the Rose-Croix, Joséphin reproached Papus for confusing occultism and esotericism. On February 17, 1891, Péladan wrote a letter to Papus, published in the April issue of the journal *L'Initiation*, that severed their relationship.

Heir to a tradition that he felt was on the verge of losing its mission, Péladan decided to work along different lines and thus founded in May 1891 the Order of the Rose-Croix du Temple et du Graal (also called the Order of the Rose-Croix Catholique du Temple et du Graal), which he had already outlined in *Le Vice suprême*, his first novel, in 1884. In June 1891, he designated himself as the Grand Master of this new order, using the name of Sâr Mérodack Péladan. This event was given considerable space in many articles for the *Figaro*, and this great publicity profoundly irritated Papus and his friends who denounced Péladan's split.

The Magic of Art

Although placing itself under the triple banner of the Rose-Croix, Templars, and Grail, the order founded by Joséphin Péladan was not a true initiatic society. It primarily took the form of a lay brotherhood bringing artists together. Its founder defined it as "a confraternity of intellectual charity, dedicated to the accomplishment of works of mercy according to the Holy Spirit, whose Glory it strives to augment so as to prepare the Kingdom."²¹ He wanted to establish a "universal confraternity of the intelligentsia." His goal was to restore the cult of the ideal, with tradition for a base and beauty as a means. Indeed, for Joséphin Péladan, beauty expressed by works of art could lead man towards God. For him, art was thus a divine mission, and perfect work is that which is capable of elevating the soul. In an era which he considered to be plainly in decline, he was convinced that the magic of art was the best means of saving the West from imminent disaster. The activity of the Order of the Rose-Croix du Temple et du Graal was thus entirely dedicated to the organization of shows and soirées dedicated to the fine arts.





The Rosicrucian Salons

The first Rosicrucian Salon was held in 1892, from March 10 to April 10, at the famous Parisian gallery of Durant-Ruel. The Salon was inaugurated with a ceremony, with music specially composed by Érik Satie, the order's official composer.²² The days were completed with Rosicrucian soirées, dedicated to the theatre and music. Sâr Péladan also gave lectures on art and mysticism, and the works of Vincent d'Indy, César Franck, Richard Wagner, Palestrina, Érik Satie, and Benedictus were played. Rémy de Gourmont, in his column for the *Mercur de France*, called the first Rosicrucian Salon "the great artistic show of the year." The number of attendees was so large that the police had to be called in so as to control the crowds that were obstructing traffic on the street. By the time the doors closed, more than 22,000 visitors had been counted. The success was considerable and the presence of foreign artists were to have worldwide repercussions. It can be said that the Rosicrucian Salons constituted one of the most important episodes of Symbolism.

There was a total of six Rosicrucian Salons. The last Salon was held in the prestigious Georges-Petit Gallery in 1897. Afterwards, Joséphin Péladan declared his order to be dormant: "I put away my arms. The slogan of art that I have defended is now accepted everywhere, and why should one recollect the guide who has shown the ford, when the flood has passed?" Until his death in 1918, Péladan continued his

literary activity, which included about ninety volumes that comprised novels, plays, and studies on art or esotericism.

Count Falkenstein

During this time, the Kabbalistic Order of the Rose-Croix continued its activities to some extent.

However, the order did not possess solid roots, and the occultist aspect provided by Papus moved it away from the spirit of its original Rosicrucianism. It is undoubtedly for this reason that it ossified rapidly. As Victor-Émile Michelet, one of its first members, noted, the order "did not have a broad range and went dormant even before the premature death of its organizer."²³ Indeed, in the same year in which the Rosicrucian Salons closed their doors, the Kabbalistic Order of the Rose-Croix lost its Grand Master, when, on December 19, 1897, Stanislas de Guaita died prematurely. F.-Ch. Barlet (Albert Fauchoux) was elected as his successor, but he allowed the order to become so inactive that it died out soon afterwards. It seemed that the new Grand Master of the Kabbalistic Order of the Rose-Croix even had questions regarding the origins of Rosicrucianism. In July 1898 he published in the *L'Initiation* a translation of the *History of the Rosicrucian Order*, a work by Karl Kiesewetter. The latter claimed that the order existed long before the publication of the manifestos (1614-1615). He recalled its history through the lives of some of its leaders, such as Count Falkenstein, imperator in 1374, and Johann Karl Friesen, imperator in 1468. All of this stems from legend, as Karl Kiesewetter relied on sources that were without historical merit. He based his assertions on a manuscript that was only a late 18th-century copy, and the references he indicated, such as the text of volume IV of *Theatrum Chemicum*, did not contain the quotations he relied upon.²⁴

It is probable that by supporting this text, Papus and Barlet tried to differentiate themselves from the various contemporary Rosicrucian trends that used 17th-century Rosicrucianism as their authority—such as the S.R.I.A.,



F.-Ch. Barlet

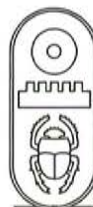
Golden Dawn, and the Order of the Rose-Croix Catholique du Temple et du Graal—by placing it under a more ancient authority. However, they failed in this project. F.-Ch. Barlet went off in other directions with the H.B. of L., while Papus distanced himself more and more from occultism. The war of 1914-1918 put an end to the great period of occultists. After this period, often in an illegal way, certain individuals tried—and most often without success—to continue the activities of the Kabbalistic Order of the Rose-Croix. Joséphin Péladan's project was resumed in March 1908 by the Confrérie de la Rosace (Confraternity of the Rose Window). This group, directed by Frère Angel, included barely more than four followers. It organized its first exposition in May 1909, a second in May 1911, and a third in October 1912, and then ceased to exist.

The rose garden of the magi did not succeed in producing sufficiently viable flowers. However, in an era where the evolution of science and industry overturned the social organization, each group played a significant role by stimulating the interest of seekers of esoteric knowledge. Even though the followers of the magi had often confused occultism, esotericism, and mysticism, their quest contributed to perpetuating a heritage necessary for fostering man's questions regarding his origins and destiny. But the rose garden of Toulouse would soon produce a new branch. Indeed, during this period, a young American named Harvey Spencer Lewis came to meet the Rosicrucians in the rose city. From this trip there soon arose the Ancient and Mystical Order Rosae Crucis, which was to spread all over the world, to the point of becoming one of the major initiatic organizations of the modern era.

Notes:

- ¹ Individuals in this movement also dabbled in such subjects as the return to nature and primitive cults, nationalism, anarchism, the worship of the beautiful human body and of exceptional races.
- ² Philippe Baillet, "Monte Verità (1900-1920) ou la complexité du 'romantisme anticapitaliste,'" in *Politica Hermetica* (2000) no. 14, pp. 199-218.
- ³ Letter written on September 12, 1921, to H. Spencer Lewis. AMORC Archives.

- ⁴ Letter written on June 10, 1921, by Theodor Reuss to H. Spencer Lewis. AMORC Archives.
- ⁵ *Les Rites maçonniques de Misraïm et Memphis* (Paris: Maisonneuve & Rose, 1986) p. 78.
- ⁶ "L'affaire Théodor Reuss" in *Acacia*, January-June 1907, pp. 27-28, 202-204, 293-303, 387-389, 466-467.
- ⁷ "Dal monte Verità, Congresso Anazionale Cooper O.T.O.," in the Italian newspaper *Dovere*, August 28, 1917.
- ⁸ In 1898, Mathers published an English translation of *La magie sacrée que Dieu donna à Moïse, Aaron, David, Salomon, et à d'autres Prophètes, et qui enseigne la vraie sagesse divine, laissée par Abraham, fils de Simon, à son fils Lamech, traduite de l'hébreu en latin à Venise en 1458*, a book that dealt with angelic magic.
- ⁹ For fuller information regarding this individual, please consult Christophe Beaufils, *Joséphin Péladan 1858-1918, Essai sur une maladie du lyrisme* (Grenoble: Jérôme Million, 1993); and Édouard Berthelot, *La Pensée et les secrets du Sâr Joséphin Péladan* (Lausanne: Éditions rosicruciennes, 1952-1958) vols I-IV.
- ¹⁰ Although it was subsequent to the books of Eliphas Lévi, this work, a veritable encyclopedia of esotericism comprising 666 pages, far exceeds the others on these points.
- ¹¹ Letter of November 15, 1884, to Joséphin Péladan. *Lettres inédites de Stanislas de Guaita au Sâr Joséphin Péladan*, edited by Édouard Berthelot and Émile Dantinne (Neuchâtel: Éditions rosicruciennes, 1952).
- ¹² He published *Les Harmonies de l'être exprimées par les nombres* (1844). Concerning this author, see Robert Amadou, "Un grand méconnu: l'abbé Paul Lacuria, le 'Pythagore français,'" *Atlantis*, 1981, Nos. 314 and 315; "L'abbé Paul Lacuria et les harmonies de l'être," *Atlantis*, Nov.-Dec. 1981, No. 317. It is probable that this individual served as the model for Joséphin Péladan when creating Alta, one of the main characters of *Le Vice suprême*.
- ¹³ Joséphin Péladan, *Comment on deviant Artiste* (Paris, 1891) p. XXIII.
- ¹⁴ The biography of Viscount Louis-Charles-Édouard de Lapasse was recounted by Count Fernand de Ressaiguiet, "Éloge de M. le vicomte de Lapasse" in *Jeux floraux* (Toulouse: imprimerie Douladoure, 1869).
- ¹⁵ Viscount de Lapasse, *Essai sur la conservation de la vie* (Paris: Victor Masson, 1860) p. 59.
- ¹⁶ Firmin Boissin, *Visionnaires et illuminés* (Paris: Liepmannsohn et Dufour, 1869) p. 17.
- ¹⁷ See *Excentriques disparus*, which Firmin Boissin published under the pseudonym of Simon Brugal (Paris, Privas, and Toulouse: A. Savine, 1890) pp. 75-83.
- ¹⁸ See *Rosicrucian Digest*, No. 2 2003, p. 14.
- ¹⁹ *Lettres inédites de Stanislas de Guaita . . . op. cit.*, p. 84.
- ²⁰ Stanislas de Guaita, "Au seuil du mystère," *Essais de sciences maudites* (Paris: Georges Carré, 1890) p. 158
- ²¹ *Constitution de la Rose-Croix, le Temple et le Graal* (Paris, 1893) article 1, p. 21.
- ²² Concerning this musician, see "Esotérisk Satie," *Rose-Croix*, No. 168, hiver 1993, pp. 31-37.
- ²³ *Les Compagnons de la hiérophanie* (Paris: Dobon, 1937) p. 22.
- ²⁴ Roland Edighoffer, *Johann Valentin Andreae, Rose-Croix et société idéale* (Paris: Arma Artis, 1982) pp. 207-208; and Paul Arnold, *Histoire des Rose-Croix* (Paris: Mercure de France, 1955) pp. 72-81.



THE JAPANESE GRAND LODGE: A BRIEF HISTORY

by Ukio George Yorioka, F.R.C., Grand Master

Soon after I became a member in 1960, Emperor Ralph M. Lewis came to Tokyo in 1962 to meet with all the English-language members residing in Japan. During the meeting, he stated that he was organizing the Grand Lodge of Japan, and thereupon he appointed me and two other fratres as Grand Lodge Directors in charge of preparing for the establishment of the Grand Lodge. This is the reason that the original Charter of the Grand Lodge is dated May 25, 1962.

However, because of extreme difficulties encountered in having our Grand Lodge officially approved by the Japanese government (there was no law covering our type of organization—that is, our Grand Lodge), it was impossible to actually establish the Grand Lodge for many, many years. We received letters from the Emperor time and again, asking us about the status of the Grand Lodge, and Supreme Secretary Frater Arthur Piepenbrink even came to Tokyo to check on the status of the establishment preparations.

Then, in 1976, Frater Alden Holloway came to Tokyo to finally decide whether it was possible to actually establish the Grand Lodge. Upon careful investigation, he found that because of the extremely high cost of renting an office, difficulty in finding someone to undertake the translation of monographs, and someone to take care of the Grand Lodge office work (translators required a high salary because of the scarcity of good translators in Japan, especially in the philosophical field), he decided that it was impossible to establish the Grand Lodge in Japan and was going back to San Jose to report this decision to the Emperor.

I then decided to give Frater Holloway a sayonarya sukiyaki party in my home. During this dinner, it miraculously happened that my wife Setsuko offered to work as the office

Rosicrucian
Digest
No. 2
2004

Page 26



manager, although she had never worked other than as a housewife, and she also agreed that our home could be used as the Grand Lodge office. As a result, I also agreed to take on the translation work, even though I was already extremely busy with my own consulting engineer work. Thus, all of a sudden all the problems mentioned above were solved and we could actually establish the Grand Lodge at last, at least as a *nin-i-dantai* organization (an organization like a club), which does not require a government permit.

Afterwards Frater Holloway and I went to the Daiichi Kangyo Bank to open an account in the name of the Grand Lodge of Japan, AMORC, and he deposited an amount in the account to cover our start-up expenses. This constituted the first concrete step in the establishment process, so that this may be



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Imperator Christian Bernard, Grand Master George Yorioka, and other members of the Japanese Grand Lodge.

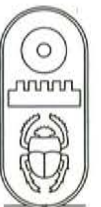
considered as the actual establishment date (this was in December 1976). However, I encountered a shocking refusal to accept our paid ads in magazines by the Japan Magazine Advertisement Association, because of a mistaken general opinion among the Japanese public that the Rosicrucian Order was a dangerous occult organization. (This public opinion still exists even today, and we are continually fighting hard with repeated public relations activities.) After much explaining with various ad examples from other countries which were sent to us by the Supreme Grand Lodge, I succeeded in having our ads accepted in magazines. At long last we started to get members, and so we could start mailing the monographs. This was in July 1977, and thus we may consider this to be the real establishment date. That is, we began our Grand Lodge operations about the middle of 1977.

Then, in 1978, during a World Convention, Imperator Lewis installed me as the Grand Master, and I have been the Grand Master ever since. We enjoyed a very good start and, buoyed up by the "economic bubble" which

followed, we eventually reached the maximum active membership of around 1,800 members. However, with the burst of the "bubble" and the acute and prolonged recession that followed, our active membership declined drastically in spite of our all-out efforts. This decline was quickened by the infamous, dangerous activities of the "Aum" Religious Cult. The public in general became afraid of all religious or mystical organizations. We organized various public lecture series and even short-wave radio programs, which at least served to brake the decline in membership.

However, I became aware of the fact that we must have our own building to house the Temple and the Grand Lodge office in order to really bolster the membership, and so I decided to rebuild my home and construct the "AMORC Building." I had been postponing this rebuilding ever since my wife Setsuko (passed through the great transition in 1992) and I established the Grand Lodge. Since we only have a small membership, and construction costs are very high in Japan, we could not hope to have our members donate sufficient money. Since this may have caused more members to leave us, I decided that it would be best to finance the construction by myself, inasmuch as I had the money for it which I had been investing ever since I postponed the rebuilding of our home.

Since earthquakes occur frequently in Japan, and most private home are wooden houses, I decided to build the AMORC Building as a steel structure with fire-proof walls. On the first floor the front two-thirds have been designed for the Grand Lodge office space, with the rear one-third as my private quarters. The second floor houses the Rosicrucian Temple and the two anterooms, which are used for meetings, forums, and slide shows. The Temple Consecration Ritual was conducted on May 5, 2002, under the leadership of Imperator Christian Bernard, with myself acting as the assistant. The Imperator placed the Golden Orb on the Shekinah, which became the symbol of Consecration.



Great Libraries Centers of Civilization

JUNDISHĀPUR

by Bill Anderson, F.R.C., Editor
The Beacon



Shahr-e Ruvān (City of the Soul)

IN TERMS OF CIVILIZATION and culture we owe a great debt to ancient Persia—a fact that has been largely ignored by Westerners, for whom Greece and Rome were held to be the epitome of civilization. Since they were the enemies of Persia we have tended to be blinded by their writings. However, in recent years, much more has become available through translations to us in the West, and now we have the opportunity to reassess our beliefs about this marvelous civilization.

Jundishāpur (Gondeshapur), nowadays a ruined town in the southwest of Iran, not far from the border with Iraq, was once a world-renowned center for healing. Later, a university was founded there, which played a pivotal role in the dissemination of ancient knowledge. Though the area is better known these days for its oil and gas fields, Jundishāpur is still proudly remembered in Iran as one of the most famous universities of ancient times.

Mesopotamia is considered to be the cradle of Western civilization. When Alexander the Great died (323 B.C.) and his empire was divided amongst his generals, Mesopotamia and Persia fell to the lot of Seleucus. However,

eventually the Persians, under the leadership of the Parthian Dynasty kings, gained their freedom about 240 B.C. Zoroastrianism became the state religion once again. When the Roman armies under Pompey conquered what is now Syria in 64 B.C., they encountered the might of the Parthian Empire. All through the early Roman Empire it was the Parthians who the Romans feared most. However in A.D. 224 the last Parthian king was defeated by one of his sub-kings, Ardashir, who rose in revolt against him.

Most people think that the greatest threat to the Roman Empire came from the numerous Germanic tribes who eventually overran the western half of the empire. But the Romans themselves regarded the Persian Empire, *the other superpower*, as their greatest rival and threat to their existence. Like the Romans, the Persians were great builders of cities and ruled a vast empire. Their cultural heritage went farther back than Greece or Rome, and their religion, Zoroastrianism, had an influence on the Christianity that was soon to become the state religion of the Roman Empire.

The Other Superpower

Ardashir I (A.D. 224-241) was the founder of the Sassanid Dynasty (A.D. 224-637),

under whose rule the Persian Empire reached its greatest extent since the time of Darius and Xerxes some 700 years earlier. Ardashir saw himself as both the spiritual and literal descendant of the Achaemenid kings. He embraced Zoroastrianism fervently as a means of reuniting his empire, which then took on a new lease on life. It was under the Sassanid Dynasty that the Roman and early Byzantine empires faced their greatest threat. Some 300 years later, the Persian armies would conquer Syria, Palestine, Alexandria and northern Egypt, and even place the capital Constantinople itself under siege.

It would be foolish to underestimate the influence that Sassanid Persia exercised on European culture and thought. This dynasty is almost unknown in the West compared to the Achaemenid Dynasty of Darius and Xerxes, but their influence on Judaism, Islam, Buddhism, Christianity, the Church and state of the Roman and Byzantine empires, Gnosticism, and even Catharism, is immense and can trace its roots back to the empire of the Persian *Shâhânshâh* (King of Kings). The ideas of crowns, thrones, halos around the heads of saints, angels, good versus evil, knights on horseback are just a few of the ideas that ancient Persia transmitted to European civilization. Rosicrucians and our teachings are also indebted to the sages and great minds of the Sassanid Persian Empire.

Better Than Antioch

In the southwest of Iran, on the border with Iraq, lies the province of Khuzestân, which has been called "the nursery of modern man." It lies at the crossroads between the Mediterranean region, India, and China. The Khuzestân Plain is about 40,000 square kilometers (15,444 square miles) in area, and is a prolongation of the great Mesopotamian Plain, through which the rivers Tigris and Euphrates flow. The plain lies at the foot of the Zagros Mountains, which border it to the north and east. In Iranian terms, it is a fertile plain. This province, with its many rivers, was the cradle of the mysterious ancient

Elamite civilization, a prosperous country on the borders of Sumer.

During the Achaemenid Persian Empire that Alexander the Great conquered, the winter capital of the Persian kings was at Susa in Elam. The ruins of Jundishâpur, about 30 kilometers (19 miles) east of Susa, are located south of the village of Shâhâbâd, itself about 10 kilometers (6 miles) south of the modern town of Dezful. The city of Jundishâpur was founded by Shâpur I, and became the main urban center of Khuzestân, and in later times it expanded further during the reign of Khusrow I. It is now a vast site of sprawling indistinct clusters of low mounds, more than 3 km (2 miles) long and nearly 2 km (1.25 miles) wide.

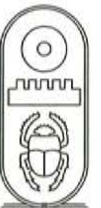
It is a prime example of ancient Greek Hippodamian urban design (grid-shaped streets), almost certainly the work of town planners from Antioch. It had eight main streets along its length and width that intersected each other at right angles.

Ardashir and his son and successor, Shâpur I the Great (241-272), were renowned as great builders of cities. Shâpur built *Veh az Andiyok Shâpur* ("Better than Antioch has Shâpur made this city"), later known as *Jundishâpur* ("Place of Shâpur's army camp"). He was a very successful leader who fought against and defeated three Roman emperors, one of whom, Valerian, he captured and led in triumph back to his capital at Bishâpur in A.D. 256.

After the war, the vast number of Roman, Greek, and Syrian prisoners deported from Antioch and Syria, among them many Christians, found themselves transplanted to Khuzestân, where they formed a cheap but technically experienced workforce, and they and their descendants continued to live and prosper in the province. Their presence led to an intricate mixture of ideas that later coalesced into the university city of Jundishâpur. Shâpur rebuilt the town in the shape of a great rectangle, reminiscent of a Roman army camp, and gave his prisoners land grants in order to build homes



Gilded silver plate showing Shâpur III slaying a leopard.



and take up farming. These people were not slaves; they were given their freedom, though they had to remain within Persia. The deportations also had a genetic and linguistic impact on the province, which soon became very cosmopolitan. Among the prisoners were large numbers of skilled craftsmen and artisans, sculptors, stonemasons, and engineers to build bridges and dams, some of which still exist to this day. There was also an expansion of irrigation works in the province. Jundishâpur became a royal residence, and it soon developed into a cultural and scientific center with its own academy, at the same time becoming famous as the focus of Persia's silk production.

The beginnings of the unique medical academy started with the Greek physicians who accompanied the daughter of the Roman Emperor Aurelian, whom Shâpur married and brought to live in Jundishâpur. The spread of Hippocratic medicine in Khuzestân can be traced back to Shâpur's time, as he and his successors promoted the study of medical science.

The Apostle of Light

For the times, Persia had the reputation of being a very tolerant society. Shâpur I was a particularly liberal and tolerant man, who allowed the many religious communities—Christians, Jews, and Buddhists—to practice freely within the empire. He himself was an active supporter of the prophet Mani, who was called the “Apostle of Light,” the founder of Manichaeism, once erroneously called a “Gnostic heresy.” It has been considered a heretical form of Christianity, but it was in fact a unique religion in its own right. Mani had converted two of the shah's brothers, Mihrshâh and Peroz, who became his powerful patrons. Although Shâpur remained a devout Zoroastrian, he was deeply impressed with Mani's message, and he gave Mani permission to travel and preach throughout the empire, which he did between A.D. 242 and 273.

Mani tried to found a truly ecumenical and universal religion that would integrate the revelations of previous avatars, such as Zoroaster, Buddha, and Jesus. In Mani's own words he likened his church to a river into which flowed smaller rivers (religions) which, when combined in Manichaeism, became a powerful current.

As the other ancient books joined with Mani's writings, among which are the *Book of Mysteries*, *Treasury of Life*, and the *Shâburagân*, they formed one great wisdom “such as has not existed in previous generations.”

A Sogdian parable likens the Manichaean faith to a vast ocean that has received the waters of smaller bodies of water (other religions), and assimilated them. It was a dualistic religion that spread rapidly throughout Central Asia into China and westwards into the Roman Empire as far as Spain and Africa, where St. Augustine was a member before he joined the Roman Church. Its direct descendants were the Paulicians, the Bogomils of Bulgaria, and the Cathars of France. A major religion on a scale that rivaled Buddhism, Christianity, and Islam, it became one of the major forces in the world's religious history.

Mani, who was born in Babylonia on April 14, 216, taught that Buddha, Zoroaster, Hermes, Plato, Jesus, and St. Paul had all taught God's message to mankind. To Mani, all the great religious leaders were Messengers of Light and he was the latest to receive these personal revelations. His aim was to liberate the human soul from its enslavement in the material world. He produced a system of knowledge that can justifiably be called a kind of gnosis, where his followers were taught to look for the divine in the world. He also taught that the two realms of Light and Darkness had existed side by side for eons, but he believed that God alone had existed for all time. As in other religions, messengers were sent out to bring God's word to mankind.

The fundamental concept in Mani's teachings concerned the Living Soul, the



A mythical beast, the senmurv, on a gilded silver plate.

divine substance that was present both in the individual and throughout the material world. He taught that both human and animal souls are of the same substance as God, and are, in fact, parts of God. He considered the soul to be the one life force governing the cosmos and humanity. Manichaeans also believed that the human body was a microcosm mirroring the macrocosm of the universe.

Like the Cathars, the Manichaean church was divided into two classes of initiates and ordinary believers, or as Mani called them, the "Elect," and the "Auditors" or "Hearers." The Elect had to pass through strict initiation ceremonies and periods of preparation. They were vegetarians and were not allowed to kill any living thing—human, animal, or plant. They had to fast to control their thoughts. Men and women were equally eligible. They were the teachers who were expected to set an example and live in purity.

The Auditors were encouraged to ask for the wisdom and knowledge of the gods and to think of the soul. They were encouraged to fast, pray daily, and give alms. They were enjoined not to tell lies, not to steal, kill, or be avaricious. They all believed in reincarnation and the transmigration of souls, and also seemed to believe in Karma, although they had their own name for it. They were convinced that even plants and trees possess sentient life and can feel pain when injured.

Mani began his preaching at Ctesiphon, the Persian capital city near modern Baghdad, in A.D. 242. He sent missionaries into the Roman

Empire to spread his doctrines, though they took hold mainly in Egypt and Syria. He died at Jundishâpur in 276. Within a century of his death there were Manichaean churches established from Xinjiang Province in China (around the Tarim Basin) via the Silk Road, west to Carthage in Tunisia. Even by the year A.D. 1000 the Manichaeans were still powerful in what is now western China. Mani's teachings influenced the Gnostic sects of Christianity, and thus became the direct ancestor of groups such as the Cathars. His influence on the Roman Empire as an alternative to Christianity was so feared that his followers were condemned as heretics. Wherever his churches spread, their spiritual headquarters remained in Mesopotamia. The names of several hymns have come down to us; their titles may strike a familiar chord with some readers: "Come Hither, Happiness"; "The Wondrous Bodies of Radiant Light"; and from the Body-Soul hymn cycle, "O Light Soul, Great Light Self."

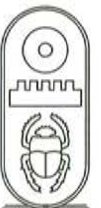
The Nestorian Influence

Manichaeism was not the only religion to take root and flourish around Jundishâpur. In A.D. 489 the Nestorian Church was founded by the followers of Nestorius, a former Patriarch of Constantinople. The origins of this schism lie in the Byzantine convolutions of Christian thought at this period when it had become the state religion of the Roman Empire. A large group of the church fled from persecution in the Roman Empire to Persia, much as the Pilgrim Fathers did to North America, to develop their own church in a more tolerant atmosphere. There they became active in the flourishing academy at Jundishâpur, which they called "Beth Lapat" in Syriac (the language of the Christians from Syria), especially after A.D. 498 when they severed all connection with the Christian Church inside the Roman Empire. Secular Greek learning had been by this time thoroughly assimilated by Syriac speakers.

In A.D. April 484 the Persian Christians officially embraced the Nestorian creed at the Synod of Beth Lapat. Nestorius' doctrine of the two natures of Christ had found adherents in Edessa and its academy before it was closed by the Roman Emperor Zeno in A.D. 489, when the church members fled south. Joining the Nestorian Church was also a way to eliminate



Sassanian coins.



suspicion of a conspiracy with the old enemy, the Roman Empire, and thus prevent persecutions. The Sassanian shâhs were well disposed towards this development. They promoted Nestorian culture and knowledge, and the Katholikos Patriarch (the equivalent of the Pope) became the head of the completely independent and autocephalous Christian Church of the Persian Empire. Jundishâpur had become the largest city in Khuzestân, and the second largest city in the empire by about A.D. 410. Now it also became the seat of a Christian Metropolitan or Archbishop. The Nestorian Christian immigrants also brought with them the traditions and techniques from the medical schools of Antioch and Alexandria.

The Immortal Soul

It was during the long reign of Khusrow I Anushiravân (of the Immortal Soul) (A.D. 531-579) that the University of Jundishâpur was founded. His long and glorious reign was the high point of the later Persian Empire. The empire now stretched from the Indus River in the east to Libya in the west, and even controlled Mecca and the Arabian Peninsula. This ruler instituted wide-ranging reforms in the empire, including the creation of a small class of gentry, or *dehkâns*, who were, after the Arab conquest, to play such a vital role in the spread of Iranian ideas and administration to the caliphs at Baghdad, and from there to the rest of the Arab world. For centuries afterwards, Khusrow was remembered for his justice, chivalry, and his care for the common people.

Khusrow was also famous for his constant search for knowledge. Zoroastrian ideology regarded all knowledge as sacred and many books were written and translated during his reign. He too was a Zoroastrian, but he tolerated other religions. He welcomed Greek physicians and thinkers to his court, especially when, in A.D. 529, the Roman Emperor Justinian I closed the Platonic Academy in Athens and the Greek Neoplatonist philosophers and other intellectuals emigrated to find sanctuary in Iran. It was with their help that Khusrow founded the university at Jundishâpur, in collaboration with his prime minister Bozorgmehr, who was also noted for his wisdom. The university boasted a state-of-the-art hospital and medical school, based entirely on scientific analysis rather than folk

remedies and superstition. The shâh's personal physician, Burzoye, was sent to India to bring back medical knowledge. Indian physicians and mathematicians flocked to this great center of learning to teach alongside the Syriac-speaking Christians and the Persian-speaking Zoroastrians. It became the meeting ground for Greek and Indian medicine.

Khusrow I was devoted to literature and well versed in Greek philosophy. He had read Plato's *Timaeus*, the *Gorgias*, and the *Phaedo*. He readily offered hospitality to the Neoplatonic philosophers who had become homeless after their school in Athens was closed down. One of them, Priscianus Lydus, described Khusrow as "anxious to learn." One of his teachers was Mar Barsauma, the bishop of Qarda; and Paulus, the Persian philosopher, a former Nestorian bishop and Head of the Iranian Department of Logic and Philosophy of Aristotle. He wrote an introduction to logic called the *Eisagogê* for the shâh, which was based on the works of Aristotle and Porphyry.

The late Sassanian period was a time of great literary flowering. Khusrow I and his successors actively promoted literature, and many books were translated from Greek, Sanskrit, and Syriac into Pahlavi, the written script of Iran at that time. Indian scientific material in astronomy, astrology, mathematics, and medicine, Chinese herbal medicine, and religion were also translated, as were works on veterinary medicine, agriculture, diseases, care and treatment of children, and tactics of warfare. We also know of the existence of official astronomical tables such as the famous Shahryar Tables. Astronomy had always been popular and Ahmad al-Nihavandî was still making astronomical observations at Jundishâpur around the year A.D. 800. Among the books that have come down to us are popular Indian romances, the "Book of Kings" or *Khvatai Name*, which was a history of Iran from the legendary, heroic pre-Sassanian period down to almost the end of the dynasty, as well as official records of many of the shâhs' reigns. There were also many books on geography, such as the *Shahrestânihâ-ye Erânsbahr*, about the provinces of the Persian Empire. The library at Jundishâpur was the largest and most prestigious in the empire.

Gradually the synthesis of scientific knowledge, artistic techniques, and religious beliefs

of various nationalities created an essentially new material and intellectual culture. Foreigners were not discriminated against in economic, social, or cultural terms. Everyone was a *shâhanshâh-e bandak* or subject of the shâh, and treated as equals.

In the twentieth year of the reign of Khusrow II Parviz (A.D. 590-628), the physicians of Jundishâpur assembled for a scientific symposium by order of the shâh. This symposium took place under the presidency of Jibril Durustabad, the personal physician of the shâh. The high standard of education (it was the Oxford or Sorbonne of its time) continued until the reign of Caliph al-Mansur (A.D. 754-775), who was taken ill in Baghdad and summoned physicians from the medical elite of Jundishâpur to treat him, under the director of the hospital Jurji ibn Jibril ibn Bukhtishu. The physicians there had a high degree of sophistication in Hippocratic and Galenic medicine, and the city had been the major medical center ever since the Byzantines had destroyed the renowned medical center in Edessa in A.D. 489. Jundishâpur's medical traditions continued well into Islamic times, and their influence was such that the organization of Islamic hospitals seems to have been based on Sassanian models at Jundishâpur. The University of Jundishâpur impressed the Arabs, even though it may have passed its prime by the middle of the seventh century when they conquered the Persian Empire. It continued to flourish under Islam. Ibn Bukhtishu, a famous doctor of the time of the Caliph al-Mansur, was head of the medical school until his death in A.D. 771.

Sustenance for the Soul

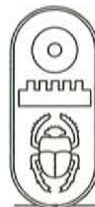
Jundishâpur was the greatest center of learning in the Persian Empire, the apogee of intellectual activity. Its savants, translators, copywriters, and researchers were citizens of the Persian Empire and the world. It was via Jundishâpur that Roman-Byzantine agricultural writings and the *Almagest* of Ptolemy found their way into Arabic literature, as did medical and pharmaceutical literature from East and West, and Indian fables that later served as a

source of inspiration to La Fontaine. Avicenna is said to have studied in Jundishâpur. This important center of learning preserved Hellenic culture; added to it the ancient knowledge of Mesopotamia, Central Asia, and India; and passed it on to the knowledge-hungry and inquiring minds of Baghdad. The malicious efforts of Christian zealots to obliterate all traces of "pagan" culture were ultimately thwarted, and Jundishâpur's contribution to the enlightenment of humanity was considerable.

Transmission of Vital Knowledge

The importance of the university at Jundishâpur lies in the fact that it conserved the knowledge that was almost completely lost after the destruction of the Great Library of Alexandria. In the cosmopolitan atmosphere of Jundishâpur—one of the greatest scientific centers of the world—knowledge was gathered from all over. When the Dark Ages and the clouds of ignorance spread over the Western world, when militant religions actively tried to destroy all but the revealed knowledge of their own holy books, Jundishâpur stood out like a beacon in the night.

When Arabs conquered the region in the mid-seventh century, they kept the school intact, and for two more centuries many of the leading minds of the new Islamic faith received their education there from Christian teachers. Thanks to their efforts and those of the Abbasid caliphs of Baghdad who created the *Bayt al-Hikma* or House of Wisdom, which owed a great debt to the savants of Jundishâpur, that knowledge spread throughout the Islamic world, reaching Western Europe through Cordoba and Toledo in Spain. From there, the amalgamation of Islamic and Jewish sciences spread to Western Europe, paving the way for the Renaissance, the Rosicrucians, and the world we know today. When Western Europe went through the Dark Ages, the Light continued to shine in the East. It seems fair to say that without the library and university of Jundishâpur, and the knowledge safeguarded therein, the European Renaissance may never have happened at all.



Book Review

What Should I Do With My Life?

The True Story of People Who Answered the Ultimate Question

by Po Bronson, Random House, 2002

Reviewed by Denise Cohen, S.R.C.

This book is organized into eight sections of vignettes, entitled: *That Sense of "Rightness"; In Another Class; Temptations vs. Aspirations; Destination vs. Journey?; Know Thyself; Changes of Scenery; Relationships and Family; The Appropriate Time Frame*. It concludes with the publisher's addition of *A Reading Group Guide*, which provides provocative questions and other group discussion enhancements designed to lead readers to further explore the variety of socio-psychological and philosophical issues raised by the author, in an apparent effort to provide a systematic framework for self-discovery.

What Should I Do With My Life? can be summarized as follows: After losing his own job, the author begins a journey of self-discovery that leads him to write a book about other people leading similar journeys of self-discovery. In his role of being the person to whom the other "travelers" pour out their hearts, the author's great sense of compassion compels him eventually to transform himself into a kind of self-discovery guru ("I became the guide, rather than the listener"), whose own personal journey now has become that of an expert dispensing pearls of wisdom to adults who have reached a pivotal crossroad in their lives and who painfully, blindly, are trying to find the light (or magic formula) that will lead them to a more satisfying, useful existence.

The author, who claims to have found his "own true self" this way, provides counseling and other guidance services to these strangers. Many of them have sought him out because they read on his website, or have otherwise heard, that he was writing a book and looking for "people in crisis." Many were recommended by other people who agreed to have their own stories published in the book. (So there's a bit of self-serving reciprocity involved here.)

Mr. Bronson says he conducted more than 900 interviews, of which about 50 were eventually selected for inclusion in this book. He

admits to being biased toward choosing those whose life struggles mimic his own. He also admits to a "haphazard, grass-roots, word-of-mouth" style of research.

Like the author, many of the "travelers" are college-educated; are in sales, public relations or publishing; and come from upper middle-class socio-economic backgrounds. However, there is an interesting, deliberate focus on international cultural diversity. He profiles "seekers" ranging from a British garden designer to a Tibetan Buddhist monk living in Texas, while including an international computer modem saleswoman turned masseuse, and an ob-gyn intern who, rather than continue following in her physician-father's footsteps, quit her hospital job to become a surgical robotics consultant. Then there's the lifelong political campaigner turned . . . well, he went back to political campaigning, symbolizing Mr. Bronson's point that not everyone necessarily changes his or her entire life after the opportunity for deep introspection, which asking oneself the "Ultimate Question" provides. Along with promising to become more expansive in representing various social classes, the author also says he intends "next time" to make more of a concerted effort to include more than this book's very small representation of African-American, Asian-American, East Indian, etc., ethnicities.

This reviewer found the most inspiring story to be about the angry lawyer who found self-fulfillment and peace in becoming a minister, because he could dispense advice to "seekers" who look up to him. However, this reviewer also found it to be the most disturbing story because he admittedly never studied a system that could provide him with spiritual guidance when handling the great responsibility of imparting advice and counseling to a group of "seekers" who reverently and faithfully depend upon him to help them make crucial decisions about the quality of their lives.

This reviewer was pleased to see the author's acknowledgment of the important factor of maintaining positive relationship and family ties while one's self-discovery journey proceeds. However, she was disappointed to see that the section on *Know Thyself* lacked the substance that one may come to expect when that term is invoked.

This book may appeal to students of mysticism who will appreciate the fairly frequent references to character development and the celebration of the Soul. Yet, the same readers may be put off by the much more frequent references to individualism and the celebration of the ego. Mystical readers may find comfort in the periodic references to the value of passion in helping to determine one's

vocation. On the other hand, sensitive readers may find discomfort in the periodic use of profanity.

While the "seekers" described in this book are to be congratulated for having temporarily found comfort in their various efforts to resolve the inner turmoil within themselves, it is this reviewer's prediction that, even for the author, this newfound solace is short-lived, as they all eventually will return to the Ultimate Question—again and again and again—until they are led to recognize that the most meaningful and permanently satisfying solutions to the problem of how to find peace of mind can be found in systematic, traditional approaches to spiritual studies.

RESEARCHING THE HEALING POWER OF PRAYER

by Raymond Buscemi, M.A., F.R.C.

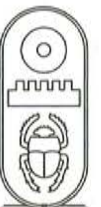
OVER the last ten years there has been a meteoric rise in the number of clinical research studies examining the effects of prayer on illnesses such as breast cancer, HIV/AIDS, and glioblastoma—a form of brain cancer. Modern studies of the phenomena of healing through prayer are rooted in the pioneering work of Sir Francis Galton, whose 1872 treatise laid the foundation for much of the work that has followed. In terms of research, prayer is oftentimes grouped under the rubric Distant Healing, or Non-Local Healing.

Distant healing refers to an eclectic body of healing techniques that do not include physical contact between healer and patient. The recipient of the healing does not need to be present, or even in the same geographic region, during the course of the treatment. The daily meditation practiced by the Rosicrucian Council of Solace is a form of distant healing. Underlying the practice is the belief that positive energies can be guided toward those in need of assistance, and while the work of the Council

itself is metaphysical in nature, its effects manifest in the physical realms of health, well-being, and peace of mind.

Prayer, which finds its root in the Latin verb *precari*, to beg, is the best-known form of distant healing. Prayer is generally thought of as coming in three forms: 1) intercessory, where one asks God or some other divine figure to intervene on one's behalf; 2) supplication, where one asks for a specific result, e.g., healing, a job, etc.; 3) non-directed, where one celebrates the works of God.

Prayer is common across all religions, cultures, and traditions, which makes it particularly suitable for cross-cultural studies. Within such studies, emphasis is placed on the efficacy of direct, supplicatory prayer, rather than intercessory prayer. The power of a particular deity or manifestation of Godhead is beyond the ethical and scientific scope of distant healing research. There is also a variety of healing techniques in addition to prayer that are forms of distant healing; some are embedded in a



cultural-religious tradition such as Buddhism, Judaism, and Christian Science, while other techniques are practiced independent of such a tradition. A common factor underlying each approach to distant healing is intentionality: the conscious focusing of one's will in order to achieve a desired outcome.

Faced with an inordinate amount of skepticism and outright hostility in the scientific community, intentionality studies examining the efficacy of distant healing have been held to rigorous research standards, and positive results have at times been downplayed. The caution comes as a result of methodological reviews highlighting potential design flaws inherent in this type of research. One of the most salient factors in the research is the ability of researchers to construct a study that ensures that the subjects do not know whether or not they are being prayed for. This is necessary in order to eliminate what researchers term the placebo effect—the power of the subjects' hope, or positive expectations.

One of the most prevalent and long-lasting criticisms brought against distant healing research is the near-impossibility of creating a "control group"—the group of research subjects who go without treatment for the length of the study. This is due to the near-ubiquity of generalized prayers for well-being made by various congregations and families. Psychologists and researchers may in fact be moving closer to studying non-human subjects as a way of ensuring more scientifically rigorous controls on the design and outcome markers for the studies.

Although conclusive proof linking distant healing techniques to effects on the body is yet to be found, there does seem to be enough data to warrant and inspire more research. Similar studies examining religiosity, positive expectations, and spiritual-community involvement have all found positive correlates with

health and well-being. Whether or not distant healing through prayer or focused energy work has a similar pronounced effect on human well-being is still under investigation. Much of the research into the health-related benefits of spirituality and religious observance has highlighted the individuals' immersion into a faith community as one of the most critical ingredients.

Some research has indicated that intentionality works on a cellular level, affecting bacteria, blood cells, and other components of the human immune system. Distant healing research is attempting to isolate the mechanism by which healing through prayer occurs, and to then investigate whether or not such practices can be taught to health care workers as well as to lay people. Current research projects have also established ties between members of the scientific community and various schools of healing, as well as spiritual traditions. While these communities clearly have a vested interest in discovering the mechanisms by which distant healing may work, the contact between the two worlds of science and religion may also impact each other in new and unexpected ways.

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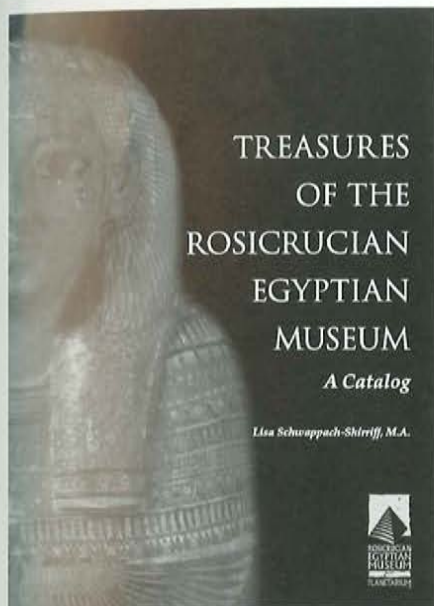
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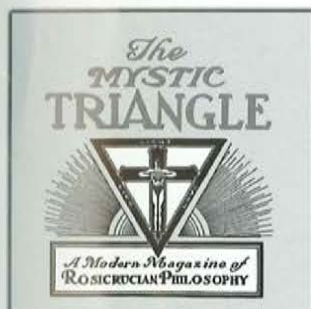
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