

Rosicrucian Digest

Volume 81 • Number 2 • 2003



A Peace Garden Grows in Rosicrucian Park

*The Campaign for
Rosicrucian Park
Moves Ahead!
(see page 2)*



MYSTICISM

•

ART

•

SCIENCE

Treasures from our Museum

Theban Lady

RC 1603

This little sculpture, fashioned from gray-green schist and only about 24 centimeters in height, represents an important moment in Egyptian culture. Before this figure was created, no sculptures of women had been produced in Egypt for three hundred years.

The arrival of the Ptolemies, a Greek dynasty, signaled the re-introduction of female sculpture in Egypt. It appears at first glance to be a sculpture of the Saite Period, about 600 B.C. But while it archaizes, that is, is made to look like the art of an earlier period, the inscription and stylistic details give away its true date. Another sculpture, similar enough to be made by the same artist, dates this lady to the reign of Ptolemy II, and specifically to 300-250 B.C. Without a continuing tradition of female sculpture, Ptolemaic artists hearkened back to the last female sculptures created in Egypt during the Saite Period hundreds of years earlier. The art of the Saite Period, in turn, took its inspiration from the styles of even earlier times.

Unfortunately, this lady will always be anonymous. The inscription breaks off at the point where her name would be inscribed. The words that remain are the beginning of a standard offering formula for the god Amun of Karnak. This lady, when given a choice,



chose to have herself represented alone and in a dignified pose before her god. While this figure was not made by the most skilled of craftsmen available at the time, the fact that this woman had this figure made for her memory in the temple is an act of faith. While her name and rank may never be known, she will not be forgotten as long as her image is displayed with the other treasures contained in the Rosicrucian Egyptian Museum.

—Lisa Schwappach-Shirriff, M.A.
Curator and Assistant Director
Rosicrucian Egyptian Museum



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

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H. Spencer Lewis explains the miracle of the human body and how the laws of God, as expressed by nature, have provided every essential for maintaining soundness in each physical body that is not abused.

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Traditional Hawaiians believed that within each of us there dwell three very distinct beings or selves. The harmony or disharmony between these selves is responsible for all human happiness or unhappiness. Consequently it is our responsibility to learn the nature of these aspects of consciousness or selves, their interactions, and to develop skill in creating a harmony among them.

**Egyptian Mysteries:
the Roots of Hermetic Tradition** 25

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This detail of a Middle Kingdom mural depicts workmen building a new Egyptian garden. The mural is found in the Rosicrucian Egyptian Museum's Rock Tomb—which is a full-size reproduction of an Egyptian noble's tomb at Beni Hasan in Upper Egypt. (Photo: C. Kawashima)

From the Grand Master's Sanctum



Dear Fratres and Sorores,

I continue to be profoundly impressed with the enormous generosity of the members of our Order. In response to the letter I sent out last fall describing plans for the renovation of Rosicrucian Park and inviting members to participate in these exciting projects, we have received over \$730,000 in new donations and pledges. This allows us to begin work on the following projects:

Summer 2003: Work has already begun on the renovation of the Rosicrucian Planetarium, the fifth planetarium built in the United States, personally designed by H. Spencer Lewis. The planetarium will be renovated and reopened this year. Donations may still be directed to the Planetarium renovation project.

Summer – Fall 2003: The renovation of Galleries C and D in the Rosicrucian Egyptian Museum has begun and will include two special shrines built on the upper floors of the museum; one featuring monotheism and the period in which our venerated Pharaoh Akhnaton lived (the Amarna period), and the other explaining the pantheon of ancient Egyptian gods and goddesses.

Francis Bacon Auditorium will be renovated so that we may once again host lectures, concerts, and other presentations for large groups and the public.

Fall 2003: We will begin work on the new Rosicrucian Peace Garden, authentic to the 18th Dynasty of ancient Egypt, featuring an outdoor temple, grape arbor, viewing dais, an array of historic plants, and a reflecting pond to mirror this very special setting. Additional donations now will help us complete the garden in time for the 2004 AMORC World Peace Conference next summer.

As funds continue to come in, we will complete other projects that are part of our five-year plan for Rosicrucian Park, including the new Rosicrucian Research Library and renovation of the Administration building, conversion to Solar Energy, and the Ralph Lewis Memorial Plaza.

As one frater wrote to us, "Because of the generosity of Rosicrucians who came before us, we have been able to take pride in and enjoy the beauty and serenity of Rosicrucian Park. It is now time for our generation of Rosicrucians to pass this unique legacy on to Rosicrucians who will come after us."

Fratres and Sorores, thanks to your generosity, the legacy of Rosicrucian Park is continuing!

With best wishes for Peace Profound,

Sincerely and fraternally,

A handwritten signature in cursive script that reads "Julie Scott".

Julie Scott

Grand Master

Thank You!

The following donations and pledges were made to the Campaign for Rosicrucian Park between October 1, 2002, and June 4, 2003.

To contribute to the Campaign for Rosicrucian Park, donations or pledges may be sent to: Rosicrucian Order, AMORC, 1342 Naglee Ave., San Jose, CA 95191. Please make check out to "AMORC Funds" and denote **"Campaign for Rosicrucian Park"** on the check's memo line. Future donations will be recognized in upcoming issues of the *Rosicrucian Digest*.

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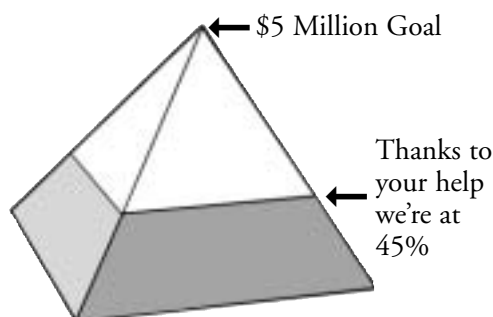
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Fountain of Regeneration, detail of a drawing by Monnet (1797), Musée de l'Armée. Paris.

ROSICRUCIAN HISTORY

from Its Origins to the Present

Part XI

Magnetism and Egyptosophy

by Christian Rebisse, F.R.C.

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

IN THE 18th century, Hermetic science was confronted by the Enlightenment, which marked a turning point in the history of the Western world. During this period, the proponents of esotericism were enthralled by Egypt and became addicted to the new science of magnetism. It is important to observe how these elements were connected and what values they provide for understanding the evolution experienced by Rosicrucianism.

The philosophical movement of the Enlightenment was characterized by the complete confidence placed in progress. Reason was considered to be humanity's infallible

guide and everything revealed by religion or tradition was viewed with distrust. The light sought by humanity was not that of God, but that which shines within each of us through our intelligence.

Throughout the Age of Enlightenment people observed the world from a new perspective. Within a few years human knowledge was considerably expanded. It saw the beginnings of electric power, and the steam power discovered by Denis Papin found its first applications. The work of Antoine Laurent de Lavoisier placed a permanent gap between the researches of alchemists and the experimental



Drawing from *A Key to Magic . . .* (c. 1800), by E. Sibley.

demonstrations of chemists. The works of the naturalist Georges Louis Leclerc de Buffon proclaimed *evolutionism*, which created an enormous rift between a scientific comprehension of the phenomena of life and the creationist theories defended by religion.

Sensationalism

The 18th century was not only an era of scientists; it was also an era of philosophers, although the latter were primarily scholars. Étienne Bonnot de Condillac declared sensation to be the source of all knowledge. According to him, each person gained awareness of himself and his potentialities not by what he thought, as Descartes stated, but by what he sensed. Condillac introduced *sensationalism*, a movement that included Claude Adrien Helvétius and Paul Henri Dietrich d'Holbach. Both espoused an absolute materialism and atheism by presenting religion as an instrument of tyranny that was contrary to reason and prevented the attainment of happiness.

Man A Machine

The agenda of this era was not to improve the inner person, but to move toward that progress which brought happiness to each person. Moreover, this period cast doubt on the very existence of the inner man, of the soul. In the essay *L'Homme-machine* (Man A Machine; 1748), Julien Offray de la Mettrie reduced the human to a mere mechanism having no need of a Creator to find existence. Philosophers, for the most part, shared this point of view. Although Jean-Jacques Rousseau protested against this attitude, he nonetheless collaborated with such individuals as Helvétius, Voltaire,

Montesquieu, and Condillac on the crowning achievement of the century of Enlightenment: the *Encyclopédie* of Diderot and d'Alembert (1751-1772). The rationalism and materialism of this encyclopedia exercised a major influence on the culture of the period. The Jesuits and Jansenists called it the "book of the devil."

With such definite stands, we are tempted to ask ourselves how the average individual of the 18th century could still believe that there existed in him or her a higher principle, a soul, relying on a hypothetical God. Certainly, the normal person was hardly aware of the various outlooks of the Enlightenment, but the advocates of *Illuminism*¹—in other words, esotericism—were preoccupied by this question. The appearance of a new science called *magnetism* led them to investigate the matter, thus stirring up debates in which spiritualists and materialists were violently opposed. Abbé Fournié, the former secretary of the order of Élus-Cohens, soon declared magnetism to have been sent by God to help us understand that we have a soul distinct and independent of our body.²

Magnetism

For Éliphas Lévi, the most important element of the 18th century was not the *Encyclopédie*, nor the philosophy of Voltaire or that of Rousseau, but the magnetism discovered by Franz Anton Mesmer (1734-1815). He stated: "Mesmer is like Prometheus: he gave men the fire of the heavens that Franklin tried to divert."³ In 1766 this physician, born in the southern German province of Swabia, wrote his doctoral dissertation entitled *Dissertatio physico-medica de planetarum influxu* (Physico-Medical Dissertation on the Influence of the Planets)⁴ in which he discussed the cause of universal gravitation and its influence on health. He restated the hypotheses of Paracelsus and Robert Fludd regarding the World Soul, those of the alchemist Van Helmont on medical magnetism,⁵ and the theories of William Maxwell on vital spirit.⁶ Comparing these different viewpoints with the principles enunciated by Isaac Newton and his own reflections, Mesmer concluded by developing his theory regarding "animal magnetism." Under this name, he designated "the property by which bodies are susceptible to the action of a universal fluid surrounding everything in existence and whose purpose is to maintain the balance of all vital functions."⁷

Franz Anton Mesmer claimed that this subtle energy could be collected for treating

illnesses by restoring to patients the harmony necessary for their health. He also claimed he could heal all kinds of illnesses. In 1772, he began treatments with the application of magnets. Mesmer eventually realized that he obtained interesting results by magnetizing with his hands. He also treated using magnetized water, but it is primarily with his celebrated *baquet* that he treated patients. This tub, which was approximately six feet in diameter, contained a mixture of shards of broken bottles, crushed sticks of sulfur, and iron filings. The tub was filled with water and covered with a lid pierced by iron rods arranged in such a way that a patient could place one of the extremities of a rod in contact with the part of his body meant to receive the restorative treatment.

The Society of Harmony

Mesmer was soon suspected of charlatanism and even of turning towards magic. However, his attitude was adamant and throughout his life he did not cease to explain that magnetism had nothing to do with the supernatural, but that it involved physical phenomena. Exhausted from the attacks of his critics, he left Vienna and settled first in Munich and then in Paris. While in Paris he published *Mémoire sur la découverte du magnétisme animal* (Dissertation on the Discovery of Animal Magnetism; 1779), a pamphlet in which he tried to justify the origin of his theory and where he revealed a universal fluid circulating in the body.

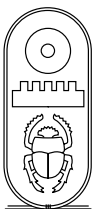
Although Mesmer proved himself to be rather arrogant regarding official science in numerous passages of his memoirs, he forwarded his book to forty-seven scholarly societies all around the world, including America, Holland, Russia, Spain, etc.

This publication involved Mesmer in numerous quarrels with the Académie des Sciences, the Société de Médecine, and the Faculté de Paris. These disagreements compelled him to set out on the road again. He then settled in Spa, Belgium. Here Mesmer's patients were enthusiastic about the results that the magnetic cures effected on their health. Two of them, Nicolas Bergasse, a lawyer from Lyons, and Kornmann, an Alsatian banker, helped him to set up an establishment where patients could be treated by magnetic cures and where this science could also be studied. Mesmer then founded in 1783 the Société de l'Harmonie (Society of Harmony), at which point magnetism experienced increasing success. Even Louis Claude de Saint-Martin was fascinated by it at this time.

Mesmer did his utmost to demonstrate that magnetism had nothing to do with occultism, yet surprisingly he gave the Society of Harmony a form that belonged to a Masonic rite. He called his society a "lodge" and used hieroglyphs and symbols to transmit its teachings. Furthermore, the members were admitted into the society by a reception ritual that had certain similarities to an initiation;



D'Alembert reading from the Encyclopédie, detail from a painting by Lemonier.



and the meetings, where a penchant for secrecy was cultivated, consisted of ceremonies that were virtually rituals. In fact, it could be said that the Society of Harmony was a kind of paramasonic society. Mesmer himself was a Freemason, as were most of the members of the society, which also included many Martinists.⁸ Before long Mesmer authorized the creation of societies in many towns. The Marquis de Puységur founded the Société harmonique de bienfaisance des amis réunis (Harmonic Charitable Society of Reunited Friends) in Strasbourg, while Dr. Dutrech founded the Concorde in Lyons. Dr. Mocet also founded a society in Bordeaux.

Egyptian Influences in Art and Architecture

The Church's loss of influence in the 18th century led people to question other forms of spirituality more freely, and the attraction for Egypt, begun a few years earlier, added to this trend. This tendency first manifested in art in the 17th century. At Saint-Germain-en-Laye Jean-Baptiste Lully presented *Isis* (1677), an opera inspired by Egypt; and in Paris, the Théâtre de Bourgogne presented a work by Jean-François Regnard, *Les Momies d'Égypte* (The Mummies of Egypt; 1696), where Cleopatra and Osiris appeared on the stage. In our previous article, we mentioned Abbé Terrasson's novel entitled *Séthos ou vie tirée des monuments et anecdotes de l'Ancienne Égypte* (1731), which described initiations in the Great Pyramid and the temples of Memphis. The trials of purification by the four elements—earth, water, fire, and air—which its heroes submitted to (Volume 2, Book III), were adopted by Freemasonry in its rituals. A few years later, Jean-Philippe Rameau presented at Versailles a ballet entitled *Les Fêtes de l'Himen ou les Dieux de l'Égypte* (The Marriage Rites or the Gods of Egypt; 1749), in which Osiris appeared. Rameau later improved upon this theme in his ballet-opera, *La Naissance d'Osiris* (The Birth of Osiris; 1751).

Architecture was not to be outdone, and in his work entitled *Différentes manières d'orner les cheminées* (Different Ways of Ornamenting Fireplaces; 1769), Giambattista

Piranesi suggested numerous decorations inspired by the Egyptian style. Queen Marie-Antoinette deeply appreciated Egyptian esthetics and thus ordered various objects showing this influence for the royal palaces, in particular the sphinxes at Versailles, Fontainebleau, and Saint-Cloud. Wolfgang Amadeus Mozart set to music *Thamos, King of Egypt*, a drama by Baron von Gebler, a few elements of which he used again in *The Magic Flute* (1791), his Masonic opera influenced by Egyptianism. Johann Gottlieb Naumann premiered *Osiris* (1781), an opera of Egyptian inspiration, in Dresden. Other works followed, such as *Le voyage de Kosti* (1795), by Karl von Eckhartshausen, an initiatic novel describing how the heroes are instructed in the hidden meaning of the Masonic symbols in the pyramids.⁹



Mesmer's tub (engraving).

Primitive Worship

It was during this period that a publication appeared which marked a crucial stage in the comparative studies of religion. *Le Monde Primitif analysé et comparé avec le monde moderne* (The Primitive World Analyzed and Compared to the Modern World; 1773-1784) by Antoine Court de Gébelin.¹⁰ In his own way, this author hastened the investigation of the Primordial Tradition through the study of the origin of languages. Seeking the "lost word," he sought to recover humanity's original language so as to restore it to its primitive purity. Court de Gébelin's reflections led him to believe that Paris was formerly the center of an Egyptian sanctuary. According to him, the name *Paris* came from *Bar Isis*—i.e., the "barque of Isis."¹¹ He indicated that at the location of the Notre-Dame cathedral there once stood a sanctuary consecrated to Isis. In Volume VIII of *Le Monde Primitif* (1781), the first esoteric study dedicated to tarot was included. He described tarot as being of Egyptian origin and indicated that Thoth was its creator.

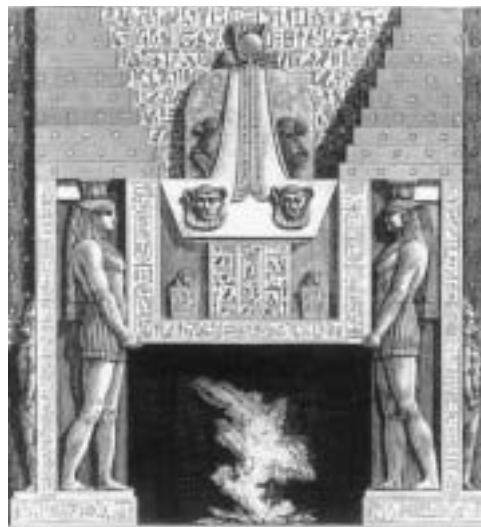
In 1783, Court de Gébelin fell ill and was treated by Franz Anton Mesmer. His recovery had considerable repercussions, because the author attributed his cure to magnetism at a meeting of the Musée de Paris (an academic offshoot of the celebrated lodge of the

Neuf-Soeurs of which he was a member). In July, he published a letter on magnetism that he sent to the king of France. Soon it was circulating throughout Paris and fed the arguments surrounding Mesmer . . . all the more so as Court de Gébelin died the following year as a result of his illness. Etteilla (Jean-Baptiste Alliette, 1738-1791), his disciple, continued his researches on the tarot and Egypt, and founded a mysterious initiatic order, the Parfaits Initiés d'Égypte (Perfect Initiates of Egypt).

In a previous chapter concerning the comparative study of religions, we promised to mention the work that, after the demise of the author of *Le Monde Primitif*, had momentous repercussions. This book was *L'Origine de Tous les Cultes ou Religion Universelle* (The Origin of All Cults or Universal Religion; 1796) by Charles-François Dupuis. This vast treatise regarding mythology, whose middle section is made up of a "Treatise Concerning the Mysteries," tries to demonstrate that all doctrines, legends, and holidays have a common origin in a universal religion based on astronomical phenomena. The author, a Freemason, followed the mysteries from their Egyptian source. He judged them bad, defective, and contrary to truth, because for Dupuis, "truth has nothing to do with mysteries: they belong only to error and deception." He tore Christianity to shreds by showing that it borrowed its components from the ancient religions by distorting their meaning. Dupuis' book was enormously successful among the rationalists who made it into their bible.¹²

Cagliostro

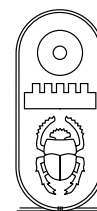
In a way, Egypt and magnetism were brought together in an Egyptian Masonic rite created by Alessandro Cagliostro. The origins of this individual are enigmatic. It is thought that he had received a Rosicrucian initiation in Malta between 1766 and 1768. In 1778, he established in Holland the first lodge of a new kind, namely, an Egyptian rite. After having traveled throughout Europe, Cagliostro arrived in Lyons in October 1784. In December of that year he inaugurated La Sagesse Triomphante, the mother lodge of his order. Like Franz-Anton Mesmer, he organized the two "quarantines," that is, cures of an initiatic nature. The first allowed the Egyptian Mason to become "morally perfect," and the second allowed him to become "physically perfect."¹³ According to Robert Amadou, Cagliostro's ritualistic and personal practice, even though it proceeded from a



Drawing from *Differentes manieres d'orner les cheminées* (1769).

historical filiation connected with Egypt, "embraced the lineage of pharaonic Egypt relayed through Coptic Christianity."¹⁴ Here theurgy, religious magic, and a search for immortality, were to be found, particularly the elements belonging to the practices and aspirations of Egyptian wisdom.

The development of all sorts of rites—practicing or not practicing occultism, magnetism, Templarism, Rosicrucianism, Martinism—led Freemasons to question themselves regarding their origins. During the years 1784-1785 and 1786-1787, the Masonic regime of Philaethes convened a large international assembly where each person was invited to give his opinion concerning the order he felt most capable of leading its followers toward Wisdom.¹⁵ It is reported that on this occasion, in May 1785, Cagliostro stated: "Gentlemen, seek no further the symbolic expression of the divine idea: it was created sixty centuries ago by the Magi of Egypt. Hermes-Thoth set down two words. The first was Rose, because this flower takes a spherical form, the most perfect symbol of unity, and because the perfume it exhales is like a revelation of life. This Rose is placed in the center of a Cross, a figure expressing the point where are brought together the tips of two right angles whose lines can be stretched out to infinity through our conception, in the triple sense of height, width, and depth. For matter this symbol has gold, which signifies, in occult science, light and purity; the sage Hermes called it the Rose Cross—other words, the Sphere of the Infinite." Cagliostro's mission was short-lived. Following the Affair of the Diamond Necklace, he fled to England



into exile but, hounded by the Inquisition, he was arrested on December 27, 1789. He was condemned for heresy and magic, and died in the fortress of San Leo on August 26, 1795. His public role lasted no more than thirteen years.

The Condemnation of Magnetism

From the beginning of the 18th century the French royal court had lost its social pre-eminence and was replaced by the activity of the salons, where artists, writers, philosophers, and savants gathered. Soon magnetism held sway, and its sessions rapidly became an activity, even a diversion, highly appreciated by high society. However, this practice was a veritable challenge to Reason, elevated into a dogma by the followers of the Enlightenment. In 1784, King Louis XVI appointed a commission, composed of Antoine Laurent de Lavoisier, Benjamin Franklin, and four members of the Académie de Médecine, to study the matter. This commission, although recognizing magnetism's curative effects, advised against it, judging it to be unscientific and too filled with superstition. It was primarily seen as the effect of the imagination. Pamphlets against magnetism then multiplied.

Somnambulism

At the end of the 18th century, Mesmerism was experiencing difficulties. In 1785, Nicolas Bergasse, Franz Anton Mesmer's principal collaborator and translator (Mesmer's command of French was poor), was expelled from the Society of Harmony. He soon fell in with the spiritualists, who, like Louis Claude de Saint-Martin or Jean-Philippe Dutoit-Membrini, began to distrust magnetism.¹⁶ Mesmer, the eternal wanderer, left briefly for Toulouse and settled down in March 1786 with the Bourgs, a family of Élus-Cohens closely connected with Louis Claude de Saint-Martin.¹⁷ The Society of Harmony was disbanded a few years later, in 1789, and Mesmer passed to the "Eternal East" in 1815. However, for a few years, magnetism turned towards occultism. Indeed, Armand Marie Jacques de Chastenet, the Marquis de Puységur, a colonel of the artillery, made a discovery that led magnetism in a new direction: somnambulism.¹⁸



Seal included in the original manuscript of Cagliostro's Egyptian ritual.

When a subject is magnetized for a few minutes by means of passes, he falls into a form of lethargy—namely, "magnetic sleep." In April 1784, while being magnetized according to Mesmer's principles, the Marquis de Puységur discovered that when a subject is in a deep magnetic sleep, his personality is changed. It produces in him a prodigious extension of the senses that allows him to see and hear things inaccessible to the human mind. Moreover, the subject becomes a medium

endowed with amazing clairvoyance and capable of answering questions touching on things of the invisible. This was the beginning of magnetic or artificial somnambulism, a discovery which led to a fundamental discovery, that of the unconscious.¹⁹

Inevitably, anyone who was inclined toward the invisible sciences, and toward the first level of the Élus-Cohens, was seduced by this practice. The oracles of the somnambulists were recorded almost everywhere. Jean-Baptiste Willermoz did not escape this general infatuation, and it is probable that this practice was primarily responsible for the fall of the order of Élus-Cohens. Indeed, with somnambulism, there was no more need for asceticism or complicated rites for communicating with the invisible; all one needed to do was put a patient into a magnetic sleep and interrogate him. Alas, the practice showed that things were not quite so simple, and Jean-Baptiste Willermoz, who created the Société des initiés (Society of Initiates; 1785) as part of this movement, assumed the costs between April 1785 and October 1788.²⁰ He then fell in with the Martinists, who, like Rodolphe Salzmänn, considered him to be dangerous for wanting to raise the veil to another world without engaging in the work of sanctification.

In the 18th century, the Church did not preoccupy itself with condemning magnetism. It was more resolute towards Freemasonry, because the infatuation with esotericism had caused many Christians to seek entry into the lodges. Freemasonry was denounced in a papal bull (*In eminenti*) of 1738, renewed by the bull of Benedict XV (*Providas*) in 1751. Yet this interdiction remained ineffective, and the lodges expanded nearly everywhere in France.

Freemasonry was even found in monasteries. José A. Ferrer-Benimelli estimates that nearly 2000 clerics frequented the lodges.²¹ In this period, around 650 Masonic workshops were distributed around the country. With the onset of the Revolution, nearly all of them went inactive.

The Pyramid of the Tuileries

In 1789, France seesawed in putting an end to the Ancien Régime, that of the royalty. It is surprising to note that the revolutionaries were not insensitive to Egypt. They appeared to project their primitive ideal of purity, justice, and wisdom onto it. Thus, on August 26, 1792, a gigantic pyramid was erected in the Tuileries during a ceremony held to honor the martyrs of August 10. In August of the following year, a Festival of Regenerated Nature was held to commemorate the fall of the Ancien Régime. The Fountain of Regeneration, which took the form of a statue of Isis, representing Nature, was raised upon the rubble of the Bastille. In the same era, Jean-Baptiste Lemoyne mounted *Nephté* (derived from the names of the gods Neith and Ptah), the first opera whose plot was set completely in the lands of the pharaohs. The scenery, created by Pierre-Adrien Pâris, included pyramids, tombs, and an alley of sphinxes leading to the temple of Osiris.

Napoleon and Egypt

A few years later, the passion for Egypt assumed a much wider scope under Napoleon. It incited the creation of initiatory orders claiming to be from the land of the pharaohs. In May 1798 Napoleon Bonaparte sailed toward Egypt with 54,000 soldiers and dozens of scholars, mathematicians, astronomers, engineers, draftsmen, and artists. He disembarked at Alexandria at the beginning of July 1798. A few days later, the Mamelukes were vanquished at the Battle of the Pyramids. In the following year Napoleon set up a commission to study Egypt, which resulted in a prestigious publication, the *Description de l'Égypte*, encompassing nine volumes of text and eleven volumes of engravings, that were published between 1809 and 1829. This monumental work revealed to the world the splendors of this land and marked the debut of an "Egyptomania."²²

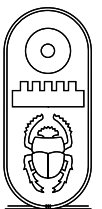
A seminal work was published separately before it appeared in the *Description de l'Égypte*; namely, the papyrus of the text now called the "Book of the Dead." It was published

by M. Cadet under the title *Copie figurée d'un rouleau de papyrus trouvé à Thèbes dans un tombeau des rois . . .* (Copy Represented on a Papyrus Roll Found in Thebes in a Tomb of Kings). In the following century, Henri Durville, the promoter of modern magnetism, commented on it at length within the framework of the Ordre Eudaique, an Egyptianized movement of his own creation. Once again, the land of the pyramids inspired artists, and in March 1808 Emperor Napoleon had the pleasure of attending the opening of *Amours d'Antoine et Cléopâtre*, a ballet by Jean-Pierre Aumer that was set to the music of Rudolphe Kreutzer. Isis continued to fascinate the Parisians, and in 1809 a commission studied the validity of the hypothesis formulated by Court de Gébélín regarding the origins of the name of *Paris* (*Bar Isis*). It concluded in favor of the truth of this legend by recalling the existence of an ancient cult to Isis. In January 1811, the Isian origin of Paris was officially recognized, and for a time the Egyptian goddess was depicted in the armorial bearings of the city of Paris.

The publication of the *Description de l'Égypte* stimulated speculation regarding the mysteries of the knowledge retained by priests of the lands of the Nile. Alexandre Lenoir published *La Franche Maçonnerie rendue à sa véritable origine* (Freemasonry Restored to its True Origin; 1807), a book in which he tried to link Freemasonry with the Egyptian religion, which he described as the natural and primordial religion. For his part, A.P.J. de Visme published his *Nouvelles recherches sur l'origine et la destination des Pyramides d'Égypte* (New Researches on the Origin and Destiny of the



Mesmer's tomb.





The French consul general in Egypt (Bibliothèque nationale, Paris).

Pyramids of Egypt; 1812), a book in which he devoted himself to showing that they revealed the elementary principles of the abstract and occult sciences. He then reworked *Séthos*, which, on this occasion, experienced greater success than in its first edition.

The Friends of the Desert

It was within this favorable climate, characterized by an often idealized Egypt, that numerous Egyptianized initiatic groups arose. The first, the Ordre des Sophisiens (Order of Sophisiens; 1801), remained mysterious, being only mentioned in passing by Ragon. What interests us primarily is the group that arose in Toulouse through the efforts of Alexandre Du Mège (1780-1862), an archeologist who founded the Société Archéologique du Midi—an association we will discuss further when describing the late 19th century Rosicrucian movement of Toulouse. This Freemason, who achieved the Rose-Croix degree, created Les Amis du Désert (The Friends of the Desert) in 1806. He established its mother-lodge, la Souveraine Pyramide, in Toulouse.²³ According to its founder's plan, the lodge should be in the form of a pyramid, the door guarded by two sphinxes. It had to include an altar dedicated to "God Humanity-Truth," erected before representations of Isis and Osiris. Likewise, the walls had to be decorated with hieroglyphs copied from the engravings of ancient Egyptian monuments. The costumes of the order's members were to be in Egyptian style. We do not know whether this plan was carried out, because this order seemed to have had an ephemeral existence. Apart from Toulouse, it included "pyramids" in Montauban and Auch. However, it is not at all impossible that it survived in a modest way for

several years. A little later, in 1822, two other Toulousians, Colonel Louis-Emanuel Dupuy and Jean-Raymond Cardes, the head archivist of Haute-Garonne, appeared to have taken part in continuing this Egyptian plan through the creation of a lodge of the Misraim rite.

The Memphis Rite

Around 1814, Marc and Michel Bédarrides, officers of Napoleon's army in Italy, brought back to Paris the Misraim (the Hebrew word for "Egyptians") rite. However, apart from its name, this order made very little reference to Egypt in its ceremonies. This rite arose in the French military and administrative circles in Italy, established in that country following the Napoleonic campaigns. During this period, the French and English continued to fight over Egypt. The Freemasons were quite numerous in the French imperial armies, and it is understandable why they wished to find another source for their order than that codified by Anderson. The marvels they discovered in Egypt had a bearing on their decision, to the extent that they lived in a period where esotericism and Egypt tended to be placed in the same category. As we have shown in our previous articles, this viewpoint brought the Renaissance to the fore, which viewed the Egypt of Hermes as being the source of the Primordial Tradition.²⁴

In 1838, some years after the appearance of the Misraim Rite, the Memphis Rite was

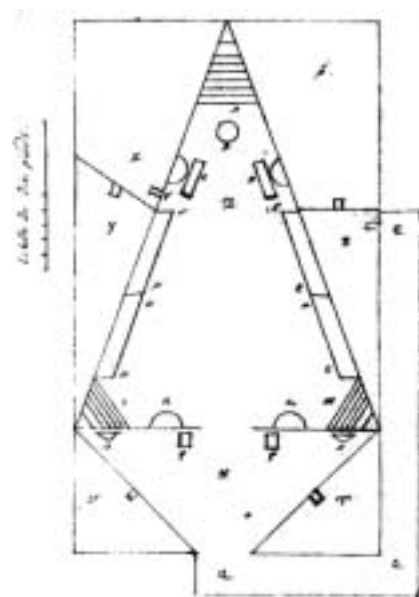


Diagram of a "pyramid" of the Friends of the Desert.

founded by Jean-Étienne Marconis de Nègre. Unlike its predecessor, this order attempted to incorporate elements taken from the Egyptian mysteries, such as those recorded by Diodorus Siculus and Abbé Terrasson in *Séthos*. Marconis de Nègre was also undoubtedly influenced by *Les Mystères d'Isis et d'Osiris, Initiation Égyptienne* (The Mysteries of Isis and Osiris, Egyptian Initiation; 1820). Its author, T.P. Boulange, a barrister at the royal court and professor of the faculty of law in Paris, denounced Dupuis' errors and demonstrated the initiatory value of the Egyptian mysteries which, according to him, were intended to train the disciple in the practice of virtue and the study of higher knowledge.

The Rosetta Stone

Until this time, the speculations regarding Egypt gave rise to innumerable theories. However, the true contents of the Egyptian texts were completely unknown. The hypotheses of Athanasius Kircher, the scholar impassioned by archeology, linguistics, alchemy, and magnetism, were law (*Oedipus Aegyptiacus*, 1652). The situation changed suddenly in 1822. Thanks to the Rosetta Stone, which included a text written in three scripts: hieroglyphic, demotic, and Greek, Jean-François Champollion (1790-1832) discovered the key allowing the meaning of the hieroglyphs to be understood. All at once the hypotheses of Athanasius Kircher crumbled to dust, and Egyptology truly came into being. France felt that it had become "Egypt's older sister." The Louvre unveiled its Egyptian museum in 1827 with Champollion being its first curator.

The Society of Magnetism

During the same period, the movement brought into being by Mesmer continued to progress in new forms. The Marquis de Puységur, a great magnetizer and benefactor (his home was always open to the poor and deprived), published many works in which he discussed healings and the results obtained by magnetic cures. With his pupil, Joseph-Pierre Deleuze, he launched the first periodical devoted entirely to magnetism, the *Annales du Magnétisme* (1814-1816), and in 1815 the Marquis caused quite a stir when he founded the Société du Magnétisme. Some other trends emerged from this period, which will be touched upon in our next article.

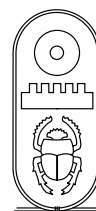
Some authors also tried to connect magnetism with Egypt. These included Dr.



Drawing from La Magie dévoilée by Du Potet (1908).

Alphonse Teste, a magnetizer physician and homeopath. In his *Manuel Pratique de magnétisme animal* (1828 and 1840), he discussed the Egyptian sources of this practice. Likewise, an article of the magazine *Le Magnétiseur spiritualiste*, the official organ of the Société des Magnétiseurs spiritualistes de Paris, established by Alphonse Cahagnet, made mention of Egypt. Dr. Martins discussed the visions of his medium who had seen an Egyptian temple-hospital where the beds were arranged around a magnetic chain.

The Church assumed an ambiguous position regarding magnetism. At first it condemned magnetism in 1841, but adopted a more open policy in 1856. Indeed, the Church could not reject a movement that, to some extent, fought against the materialism of the Enlightenment by attempting to produce evidence for the existence of the soul. For example, in *Le Monde occulte ou Mystères du magnétisme* (The Occult World or Mysteries of Magnetism; 1851 and 1856), Henri Delaage felt that magnetism was a proper means for bringing back unbelievers to the faith. His book was prefaced by the celebrated Father Henri Lacordaire who, from 1846, spoke favorably about this science after having assumed the pulpit at Notre-Dame in Paris. Delaage's work gave prominence to this statement of Alexandre Dumas: "If there is a science in the world which makes the soul visible, it is unquestionably magnetism." Honoré de Balzac himself, in his novel *Ursule Mirouët* (1841), paints for us the portrait of a physician, Dr. Minoret, who rediscovered his faith following an experience with magnetism. Chapter VI of his book was entitled "Summary of Magnetism."





Temple court, scenery for *The Magic Flute*, S. Quaglio (1818), Theatermuseum, Munich.

Jesus the Essene

Meanwhile, the dogmatism of the Church discouraged those who, in this context, were in search of true Christianity, of a primitive Christianity. This was the case with Abbé Chatel (1795-1837), the promoter of the French Catholic Church. This church was tied in with the neo-Templar order of Fabré-Palaprat. Certain others, such as Pierre Leroux, saw Essenianism as being the true Christianity. His book *De l'Humanité, de son Principe et de son Avenir* (Regarding Humanity, Its Principle and Future; 1840) described Jesus as being an Essene in contact with Eastern traditions. Daniel Ramée followed the same line with *La Mort de Jésus, Révélations historiques . . . d'après le manuscrit d'un Frère de l'ordre sacré des esséniens, contemporain de Jésus* (The Death of Jesus, Historical Revelations; 1863). Thus, Essenianism, which had started with the Golden Rosy Cross of the Ancient System in 1776, continued to preoccupy those who were in search of the Primordial Tradition. It was combined with Egyptosophy, a passion for a popular wisdom whose basics were being rediscovered.

It could be said that the era we have just described was characterized by a new relationship with the higher worlds. The magic appearing in the Renaissance now tended to be transformed through new practices devoid of religious connotations. With magnetism, the desire to give birth to a science of occult worlds can be almost detected.

This detour through magnetism may appear strange in a series devoted to the history of Rosicrucianism. Nevertheless, it is essential, as it helps us to better understand the way in which

the esoteric heritage and its practices evolved. Indeed, the phenomenon of magnetism gave rise to many movements that were associated with the study of the human psyche, its unexploited faculties, and the method of developing them so as to live more harmoniously. In 1836 an event that would have important consequences occurred: a Frenchman, Charles Poyan, a student of the Marquis de Puységur, introduced Mesmerism to America. In our next article we will discuss this matter further. O

Footnotes

¹ Antoine Faivre devoted a very complete study to this subject, *L'Ésotérisme au XVIII^e siècle*, (Paris: Seghers, 1973). On the same subject, also see the two volumes of Auguste Viatte, *Les Sources occultes du romantisme, Illuminisme et Théosophie, 1770-1820* (Paris: Honoré Champion, 1979).

² Pierre Fournié, *Ce que nous avons été, ce que nous sommes, et ce que nous deviendrons* (London: A. Dulau et Co., 1801) p. 363.

³ Éliphas Lévi, *Histoire de la Magie* (Paris: Félix Alcan, 1922) book VI, chap. I, p. 416.

⁴ *Dissertatio physico-medica de planetarum influxu* (Vienna, 1766). This text was published by Robert Amadou in 1971 in a volume which, under the name of *Le Magnétisme animal* (Éditions Payot), reassembled the work written by Mesmer on this subject. We find here, apart from the *Dissertation physico-médicale sur l'influence des planètes*, his *Discours sur le Magnétisme*, *Mémoire sur la découverte du Magnétisme animal*, as well as his correspondence.

⁵ *De Magnetica vulnerum curatione* (Paris: Vic. Leroy, 1621).

⁶ *De Medicina magnetica* (Frankfurt, 1679).

⁷ *Extrait du Catéchisme du Magnétisme animal*, a text that Mesmer gave to his followers. See F.A. Mesmer, *Le Magnétisme animal*, *op. cit.*, p. 225.

⁸ The title of Martinist is used here to designate those who placed themselves in the movement of Martínez de Pasquales, Jean-Baptiste Willermoz, and Louis Claude de Saint-Martin. The latter used it in this sense from 1787.

⁹ An invaluable resource on this subject is the magnificently illustrated work *Égyptomania, l'Égypte dans l'art occidental 1730-1930* (Paris and Ottawa: Réunion des Musées nationaux, 1994).

¹⁰ Concerning this individual and his work, see the book by Anne-Marie Mercier-Faivre, *Un Supplément à "l'Encyclopédie," Le Monde primitif d'Antoine Court de Gébelin* (Paris: Honoré Champion, 1999).

¹¹ *Franco-Maçonnerie et religion, Antoine Court de Gébelin et le mythe des origines*, Charles Porset, Honoré, editor (Paris: Champion, 1999).

¹² On the genesis of this work, see the article by Claude Rétat: "Lumières et ténèbres du citoyen Dupuis," in *Chroniques d'histoire maçonnique*, No. 50, IDERM, 1999, pp. 5-68.

¹³ Arturo Reghini, *Cagliostro, documents et études* (Milan: Arché, 1987) chap. II, pp. 43-68.

¹⁴ See the article "Cagliostro" in *Encyclopédia de la Franc-Maçonneries* (Livre de Poche, 2000) p. 247.

¹⁵ Regarding this general assembly, see Charles Porset, *Les Philalèthes et les Convents de Paris* (Paris: Honoré Champion, 1996).

¹⁶ See the work of Jean-Philippe Dutoit-Membrini (under the pseudonym of Keleph Ben Nathan), *La Philosophie Divine appliquée aux lumières naturelles, magiques, astrales, surnaturelles, céleste et divines*. He includes a critical text by Saint-Martin which brings forth the dangers of magnetism.

¹⁷ This family practiced magnetism until the Terror. See Tournier Clément, *Le Mesmérisme à Toulouse* (1911).

¹⁸ Regarding the history of magnetism, see the study by Bertrand Méheust, *Somnambulisme et médiumnité*, Tome 1, "Le Défi du magnétisme" and Tome 2, "Le Choc des sciences psychiques," Institut Synthélabo, from the collection "les Empêcheurs de penser en rond" (Le Plessis-Robinson, 1999).

¹⁹ René Roussillon, *Du Baquet de Mesmer au "baquet" de S. Freud, une archéologie du cadre et de la pratique psychanalytique* (Paris: PUF, 1992).

²⁰ See the article "L'Agent Inconnu," by Christian Rebisse in *Pantacle* No. 1, January 1993, pp. 29-34.

²¹ *Les Archives secrètes du Vatican et de la Franc-Maçonnerie, histoire d'une condamnation pontificale* (Paris: Dervy, 1989).

²² On this subject, see the works by Robert Solé, *Égypt, passion française* (Paris: Seuil, 1997) and *Les Savants de Bonaparte* (Paris: Seuil, 1998).

²³ Concerning this rite, see the article by Maurice Caillet, "Un rite maçonnique inédit à Toulouse et à Auch en 1806," in *Bulletin de la Société Archéologique du Gers*, 1st trim. 1959, pp. 27-57.

²⁴ "Egypt and the Primordial Tradition," *Rosicrucian Digest*, Vol. 78, No. 1, 2000.

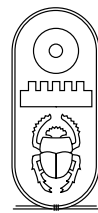


HARPFUSION PLAYS ROSICRUCIAN PARK

Rosicrucian Park's Francis Bacon Auditorium was the scene on May 19th for an incredible concert performed by University of Arizona's "HarpFusion" under the direction of Dr. Carrol McLaughlin. Eleven concert harps and their expert players formed a semicircle on the Francis Bacon stage for this outstanding performance. The eclectic program showed off the variety of styles in which the harp can be played, with pieces ranging from Pachelbel's "Canon in D" to Scott Joplin's "Spaghetti Rag." Several pieces composed by Dr. McLaughlin were also performed, including "Masmoudi for the Pharaoh." Dr. McLaughlin's intense interest in the development of each one of her students was exciting to witness as the concert unfolded.

HarpFusion was named by members of the group because of its unique fusion of many different styles of music and cultures represented in the ensemble. The performers are all harp students at the University of Arizona and students

of Dr. McLaughlin. HarpFusion is the largest touring harp ensemble in the world and has received international acclaim for its creative and exciting performances. The ensemble performed last summer at the World Harp Congress in Geneva, Switzerland, and other international tours have taken the group to Japan, Russia, Czech Republic, Indonesia, and Puerto Rico. All the music HarpFusion plays is written or arranged by members of the ensemble. They have recorded three CDs, and are in the process of recording a DVD, which has involved filming and recording in Russia, Switzerland, and throughout the U.S. In fact, HarpFusion's trip to Rosicrucian Park was not only to perform, but also to put the finishing touches on their DVD, the final scenes of which were filmed in the Rosicrucian Egyptian Museum and Rosicrucian Park! Dr. McLaughlin exclaimed that she couldn't think of a more beautiful and inspiring setting in which to complete their DVD. The SRO audience was thrilled and looks forward to further concerts in the Park.





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

A SOUND MIND IN A SOUND BODY

Physical weakness no aid to spirituality.

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

IT SEEMS LOGICAL to believe that normal health and soundness of body are vital to any form of development that makes an individual more nearly approach the ideal that God had in mind in creating human beings.

It is undoubtedly true that humans were created in the spiritual likeness of God. But it is also true that God had in mind, and created, the greatest of all miracles in constructing the physical body to surround and clothe the spiritual being within. "Wonderfully and fearfully" are we made in the physical sense, and the laws of God, as expressed by nature, have provided for every essential for maintaining soundness in every physical body that is not abused.

Processes of Reconstruction

The manner in which blood rushes to a wound, accompanied by other chemical agencies which coagulate at the wound and close it to prevent the entrance of foreign matter and the unnecessary loss of blood, while other elements start a process of creating new tissue to heal the wound, is but one of the many complicated and marvelous systems used by nature under the direction of the Divine Mind to preserve the normal condition of the body and keep it at a high standard of usefulness.

To believe that the physical body should be weakened in its existing standard or broken down in its relatively important place in the scheme of things is to belittle these wonderful processes of reconstruction and to deny the omnipotent wisdom of the Creator.

But we find in much of the modern occult and mystical literature of today the inference and often the direct statement that, until the seeker for light and illumination breaks down the

vitality and physical process of the body, spiritual development and advancement are impossible!

This is expressed in one form by those who insist that the seeker and the student should eat only a vegetarian diet and ignore meat in any form, because meat adds too much strength to the physical body, while vegetables will just sufficiently nourish the body to a degree necessary for the maintenance of life. We find the same idea expressed by others who state that long periods of fasting and even of physical suffering for the want of food will give the spiritual part of a human being a greater opportunity to function.

It is true that the more the spiritual side of our nature develops, or in other words the more developed we become—mystics in the true meaning of this word—the more sensitive we become to impressions from both the cosmic and mundane worlds. Such supersensitiveness becomes a vital factor in our daily lives and has a considerable bearing upon our poise and peace of mind.

Of course, the effect will manifest itself in a greater sensitiveness of the physical mind and physical body to objective impressions, and we find the truly developed mystic crying in agony at the suffering of humanity and the evils of the world one moment, and the next moment reveling in the greatest of joy and happiness over the good and beautiful things of life. Because, the truly developed mystic lives as no one else lives! The mystic's life is full! And every moment of consciousness is charged with the vibrations of the fullness of life. Sad at times and extremely joyous at other times, quiet and receptive one moment, enthusiastic and active the next. This truly is living!

To say that such spiritual development with the attendant changes in the consciousness of the physical body is disharmony or that spiritual illumination and development bring disharmony to the physical body is to wrongly state a fact or falsely misstate a law. Only when the physical body and the objective mind, as related organizations, are functioning in harmony can a person be truly sensitive to the impressions of the physical world.

Abundant Life

God gave us eyes with which to see and ears with which to hear, a sensitive nervous system with which to feel, and highly developed organs with which to smell and taste. They were given to us and are maintained within our bodies for the purpose of acquainting us with those vibratory emanations which the physical world casts upon our environment. The shutting off of one of these avenues of physical reception constitutes a breaking down of the standard of normality which God ordained for humans.

The more healthy and normal the physical body and its attributes, the more completely are humans receptive to all the vibrations of life; and is it illogical to believe that the inner self, the psychic self, will function more completely and more naturally if the outer person is normal and sound?

Among our advanced and advancing Rosicrucian students, our experience with the true Rosicrucian work has been that as the various centers of spiritual attunement have been awakened and the psychic self more fully developed, the physical body has become more and more normal and vital. In this regard our work has been a grand testimonial to the fact that spiritual growth leads to more abundant life, physically and mentally, and that one is not independent of the other.

Please note that throughout the paragraphs of this article reference is made to *normality* of health and *soundness* of body. This does not mean overeating or undereating. It does not mean building up a strong muscular body such as the muscular automatons that we see on the stage performing feats of physical prowess, nor does it mean reducing the physical body to an ethereal sylphlike form to which nothing need be added but wings to make it leave the earth and float in the clouds. Nor do we refer to any of the many fanatical and extreme methods of eating, drinking, exercising, sleeping, and thinking.

Balanced Living

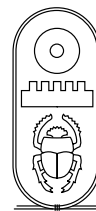
When we carry our search for truth to such an extreme that we sacrifice the essentials of normal living and become fanatics in study and practice, then we weaken the normal standard of our physical body; and when we carry our desire for physical perfection to such an extreme that we sacrifice the development of our intellect and our spiritual unfoldment, then we weaken our spiritual relationship with the Cosmic and become more of a beast than the one who has cultivated his spiritual nature but neglected his physical body.

Moderation in all things is the fundamental law of life for Rosicrucians. If a student finds that eating meat enriches his blood too greatly and that a vegetarian diet is more consistent with the chemical processes of his body, then he is indeed wrong if he ignores this fact and refuses to become a vegetarian. Or, if an individual student finds that, because of the nature of his physical activities during the day and the resulting effect upon the digestion of his food, he should occasionally fast for a few days, then he would be foolish to ignore this fact because of its resemblance to principles set forth by certain systems of living.

But because one finds these things true in one's own case is not sufficient warrant for the sudden determination to become a reformer and preach and advocate that everyone else should do these things. Science has not yet found any one diet that is adaptable to and beneficial for every human being, nor has the human mind ever been able to conceive of one formula of thinking or one line of mental action that is comprehensible and applicable to and for all humanity. We must pursue our individual paths and our individual modes to meet our individual requirements in eating, resting, thinking, and doing. This calls for tolerance on the part of those who analyze their own requirements.

A Constructive System

AMORC emphasizes in every grade of its course of study and with every example possible of illustration and application the law of saneness. Even in regard to therapeutics, the teachings of AMORC are distinctive for their human broadness and liberal tolerance. While the AMORC does teach many methods for the prevention of most diseases and the maintenance of normal health and also gives each member a true system for the restoration of harmony and health in the body by



removing the cause of disharmony in most cases, it does not lean so heavily toward the other dependable and worthy means used by various systems of therapeutics.

Christian Science, as a religion and as a philosophical system, has done a wonderful work in this world by educating the awakening masses to the danger of needless medical drugging and has also pointed out very clearly the benefit of thinking properly in regard to health and disease; but the Rosicrucians hold that not all principles which are true in a general way are true specifically in every way. Because the overuse and occasional misuse of medicine is found injurious is no reason to condemn the entire practice of medicine as a therapeutic system. And because the human mind is capable of controlling and directing some of the functionings of the human body at any time, or all of them at some times, is no reason to believe that by the use of the mind and its powers everything in and about the physical body can always be controlled by the mind.

The Rosicrucians thoroughly believe and understand the principle that “if thou hast a

thorn in thine side, pluck it out!” and if there is a splinter in the finger or a gallstone in the gall sac, each of these should be removed by proper physical processes, as any foreign matter would be removed from any part of an organism of any kind. Mind alone will not do it, and the greatest Master of all Masters used both physical and mental processes in performing his miracles.

We are indeed happy that we find in our work such beautiful consistency, such saneness, and such tolerance. To be a true Rosicrucian is to be healthy, normal, spiritual, divine, strong in physical abilities, rational in mental processes, magnetic in personality, cultured in the ethical laws and principles, religious in the universal mind, tolerant in our thoughts, considerate in our desires, willing and unselfish in our ability to do, and, with all, laughing, crying, smiling, and weeping, seeing and knowing, and always sympathetic with understanding. The blessings of the world are our privileges, and we attract to ourselves that which we would share the most, namely, the material as well as the spiritual riches of the Universe. O

New Members-Only Website Launched!

(Please note: this members-only section is for English Grand Lodge for the Americas members only.)

The Rosicrucian Order's English Grand Lodge for the Americas is happy to give our members access to the members-only section of our website! We invite you to log in and begin exploring its many sections—which are exclusive features of your membership in our jurisdiction.

If you have not requested access to our website's members-only section, please go to:

<http://www.rosicrucian.org/members/register.html>

and complete the form. You will be sent instructions about how to log in once our Member Services Department has confirmed that you are an active and paid member. Since this is done manually, please allow 5 to 7 working days to receive your login instructions.

The members-only website has sections for Instruction, Grand Lodge, Research Library, RCUI Online, and TMO. There is an exciting new series of Discussion Forums

on various Rosicrucian and Martinist topics. You will also find a Member Supplies and Books section where you can download and print out an order form for either mailing or faxing orders to Grand Lodge. Later this year we will add the ability to order supplies online!

In the new series of Discussion Forums on Rosicrucian and Martinist topics a message board system enables you to communicate and share ideas with other members in a supportive and respectful environment. You may also access online issues of the *Rosicrucian Forum*, Monograph indexes, and Forum indexes, along with other valuable and informative resources.

We hope that this new manifestation of the vision for our beloved Order will be helpful, stimulating, and fun! If you experience any problems logging in or using the website, please send an e-mail to

webmaster@rosicrucian.org

Your comments and suggestions are also most welcome. ***See you online!***

The Huna Pathway to Our Inner Selves

by Glenn Cronick, F.R.C.

Temples built for Kamehameha.

THE ANCIENT HAWAIIANS believed that within each of us there dwell three very distinct beings or selves. That is not to say that there are separate entities within us, but instead, three distinct aspects of consciousness. Each self possesses unique characteristics and is related to the other selves. The harmony or disharmony between these selves is responsible for all human happiness or unhappiness. We are consequently endowed with a responsibility to learn the nature of these aspects of consciousness or selves, their interactions, and to develop skill in creating harmony among them. Thus, it is squarely in our lap to promote unity within our consciousness.

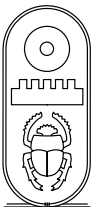
*In pronouncing Hawaiian words the sound of the vowels is the same as that used in Latin. A as in father; E as long a in ale; I as long e in enough; Ai as long I in isle; U as oo in moon; O as long o in over; W almost like v. *Unihipili* is pronounced oo-nee-hee-pee-lee. *Uhane* is pronounced oo-hah-nay. *Aumakua* is pronounced ah-oo-mah-koo-ah.

The mystical healers of Hawaii—the Kahunas—gave each aspect of consciousness a name. They called them *Unihipili*, or Low Self, comparable to the subconscious; *Uhane*, or Middle Self, comparable to the objective consciousness; and the *Aumakua*, or High Self, which is the Cosmic Self or God within.*

Each self possesses a unique physical dwelling place within the material reality. The *Unihipili* dwells within the region of the diaphragm, respectively, but has a presence throughout the entire body. The *Uhane* dwells within the region of the head or brain, while the *Aumakua* dwells above the head and is connected to the body, specifically the *Unihipili*, by a chord of *aka* or spiritual substance.

The Unihipili

The *Unihipili* is the subconscious aspect of consciousness. It can be accurately called the esoteric self, since its realm is the inner dominions. It is the creative imagination, the



Master Within. This self is intensely powerful, controlling the involuntary processes of the body, and generating energy for all physical functions. The Kahunas likened this Unihipili to a powerful animal, part of primal nature, and in need of training, discipline, and guidance. However, it is imperative to be aware that in fact it cannot be controlled; it resists control and responds instead to emotionally charged gentle guidance. This Unihipili is the seat of the emotions, habit, and memories, both personal and impersonal, from past and present incarnations. It is the center of psychic happenings and can reach out to other beings via the chords of aka, or spiritual substance, created when interacting with other beings. It possesses a direct line of communication with the Aumakua or Cosmic that the Uthane does not possess. In fact, it is through the Unihipili that we reach out to God in prayer and receive a response. It is within the realm of dreams, where symbols are the language of choice, that both the Unihipili and the Aumakua communicate with the Uthane or waking consciousness.

The Unihipili uses deductive reasoning; taking a premise assimilated within its being and methodically manifesting the consequences of that premise in the greatest detail via the power of the Aumakua. The constant beliefs we feed this subconscious, through the objective self, are perpetually being presented to the cosmic self for manifestation in daily life. Consciousness is highly creative. Thus, it is critically important to be aware that our perceived realities which have become solidified as beliefs will manifest in some aspect. This Unihipili is constantly amenable to suggestion, though in varying degrees depending on our emotional and physical circumstances, and must be fed healthy and constructive perceptions. This is the function of the Uthane.

The Uthane

The Uthane is the objective aspect of consciousness and can best be described as the exoteric self, since its primary domain is the material reality. It is conscious of the five physical senses, uses language, pictures, and is the seat of reason. The Uthane is in perpetual communication with the Unihipili, presenting information and perceptions gathered about the material universe. Thus, the Uthane tends to create beliefs regarding its experience of reality. It passes this information on to the Unihipili through emotionalized thought,

both habitual and fleeting. However, habitual emotionalized thought creates the most powerful and lasting impressions within the Unihilipi, which are in turn presented to the Aumakua for manifestation.

Since the Uthane uses inductive reasoning, it can create a premise not in keeping with material reality. It can completely misinterpret reality, which can be quite problematic. The Uthane possesses an immense will power that the ancient Hawaiians advised must be used to wisely guide the Unihipili, feeding it with constructive premises and positive emotions in order to bring forth a harmonious reality, the experience of miracles, and the overcoming of challenges. Lastly, it is important to note that the Uthane can direct its awareness both outwardly, such as when it is involved in some physical activity, or inwardly, when contemplating a particular subject or during meditation.

The Aumakua

The Aumakua or cosmic self is the creator of reality. The Kahunas called this self "the god" but did not see it as the Supreme Creator. Instead, it was believed to be an ancestor or highly evolved spirit possessing both male and female qualities sent to aid and guide an individual towards greater evolution and happiness. This "god" is able to accomplish anything, being an utterly trustworthy and faithful spirit, vehemently dedicated to the individual's well-being. To accomplish a goal, this cosmic self may see fit to contact the cosmic selves of other persons, and other more evolved beings, going so far as to contact the Supreme Creator. Again, after accepting a premise from the Uthane, the Unihipili passes that belief on to the Aumakua for manifestation. The Aumakua continually accepts the emotionally charged premises given to the Unihipili and uses that information to create our individual reality. Thus, every thought, word, and deed is a powerful prayer that manifests after its kind. As we sow, so shall we reap. Thus, it is of utmost importance to feed the Unihipili quality emotions and beliefs that are positive, constructive, and faith-filled in nature.

Bear in mind that all three selves are in constant communication with one another, twenty-four hours a day, seven days a week. Also, be aware that only the Unihipili can contact the Aumakua directly. Uthane contacts the Aumakua by way of the Unihilipi. When

emotionalized-thought is experienced by the Uhane, this thought is impressed upon the Unihilipi, which in turn is presented to the Aumakua for manifestation. The stronger and more persistent the thought, the more clearly it will manifest.

The Ha Prayer Rite

As Rosicrucians, it is our constant desire and challenge to improve the quality of our consciousness, and thereby hew out a more desirable reality for our experience and for the benefit of others. The Kahunas of Hawaii pursued the same end and used prayer as the main vehicle of achievement. Modern students of Huna, as the study of this knowledge is called today, have named this formula of prayer the Ha Prayer Rite.

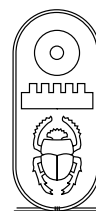
The Kahunas believed that before a prayer can manifest and reality reconstructed, the path of realization must be cleared. They believed that guilt, whether actual or imagined, would block the connection between the Unihilipi and Aumakua, neutralizing our consciously directed and emotionalized prayer. All habitual negative emotions have the same tendency and must be replaced with positive emotions. Thus, one must forgive oneself for wrongs committed and make amends, whether physical or spiritual. For the ancient Hawaiians, the only sin was to deliberately seek to harm another. Also, we must talk to our Unihilipi and convince ourselves of the worthiness of our desire. This would include taking into consideration individual moral beliefs regarding the consequences of our fulfilled desire. It is like preparing soil for a garden. Once the soil is turned, filled with fertile matter, and freed of stones, the seeds can be planted. Likewise, once the path is cleared of spiritual stones, we can begin to plant our prayers.

The Kahunas believed that once we decide precisely what we desire to see manifested, it must be clearly visualized. It is important to note that some students have a difficult time “seeing”

something in their mind’s eye, with detail and life. Consequently, it must be remembered that visualization includes word pictures or what I call “word visualization.” I have experienced amazing results through verbally describing my desire in all its detail, while keeping emotionally charged as to its eventual manifestation.

Once we visualize our desire, in whatever way is best for us, we must back it up with emotion. The Kahunas saw this act in itself as transference of one’s desire to the Unihilipi for eventual presentation to the Aumakua for manifestation. Without emotion, the desire is dead and your seeds will not germinate. All persistent emotionally charged thoughts manifest themselves in some aspect. So, one can see the importance of truly desiring what one is asking for. It is often the case that we ask for something that we do not sincerely want, but feel we should want. Thus, our desire is tepid and will reap little or no result. We must truly desire what we present and with great emotion. While presenting prayer, the Kahunas would engage in directed deep breathing to still the mind and charge the Unihilipi with *mana* or life force energy. This was an important way to raise energy levels of the body so that great emotion could be conjured.

The best time for presenting this emotionally charged desire to the Unihilipi is during a time of balance. During the waking state, the Uhane, or objective self, dominates, and during our sleeping state, the Unihilipi, or subconscious self, dominates. Thus, hypnagogic and hypnopompic states are ideal for such contact. Excellent times also include meditation and during simple or elaborate ritual, in which the body and mind are relaxed, yet alert. If the Unihilipi is too much to the fore we will lack the vitality to make the presentation, and if the Uhane is too much to the fore we will be too awake and stimulated for the presentation to get through. Thus, an ideal state of relaxation and alertness must be cultivated. One can often experience this after



a hot bath or shower, a large meal, or following intense physical activity.

Back It Up With Emotion . . .

Once the emotionally charged request has been made, the desire must be dropped from the mind. The process can be likened to planting a garden once the soil has been prepared. We must choose the seed, prepare the soil, plant the seed, water the seed, then allow it to grow and prepare for harvest. If we were to dig up the soil to watch the seeds germinate, they would never develop. We must water the soil with faith, trust, and expectancy, allowing the seeds to grow and develop.

Whatever your desire, dear frater and soror, it can manifest. First, decide precisely what you desire. Second, prepare the soil, by clearing the path of communication from guilt and doubt. Third, present the desire in a relaxed state of balance between the objective and subconscious selves, with an emotional charge and enthusiasm. Fourth, you must drop the desire from your mind until you make the presentation to the Unihpili again. The presentation can be made repeatedly until we feel the impression has been adequately accepted by our subconscious. We see this expressed in

novenas and consecutive day rituals. Lastly, we must water this desire with faith and expectancy. We must trust that once the Unihpili accepts the desire and presents it to the Aumakua for creation, our desire will manifest, according to the laws of nature.

If this short presentation of the Huna knowledge has piqued your interest, I encourage you to look further into this psycho-religious construct.

It is my sincere wish that all your worthy desires manifest with the greatest ease and resulting happiness. I wish you all Peace
Profound. O

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In Memoriam

Harry (Hank) Bersok, F.R.C.

Frater Harry Bersok, past Grand Secretary of the Rosicrucian Order, AMORC, passed through transition and experienced the Great Initiation on April 25, 2003, in Mesa, Arizona. He was 81 years old. Frater Bersok joined the Rosicrucian Order in 1957. He served as Master of Thebes Lodge in Detroit, Michigan, in the early 1960s, and subsequently moved to Grand Lodge in San Jose, where he served as Director of the Department of Instruction. In 1980 Frater Bersok was appointed AMORC Grand Secretary. He served in that office with great dedication, becoming known to members throughout the world through his writings and travels. He retired in 1985. Frater Bersok is survived by his wife Cherie.

Egyptian Mysteries

The Roots of Hermetic Tradition

by Earl de Motte, F.R.C.

ROSICRUCIAN literature often mentions the Order's connection with European alchemy of the Renaissance period and also claims a traditional link with the mystery schools of ancient Egypt. The purpose of this article is to throw some light on the more intimate link of Hermetic philosophy and alchemy with the Egyptian Mysteries. The reader will find the observations made here to be of considerable interest in one's search for esoteric knowledge, while the Rosicrucian student will have yet another perspective into the lineage of the Order as part of the Great Tradition.

Hermetic philosophy touched the imagination and lives of people in the early Christian era with references to the wisdom and magical arts of a legendary character, Hermes Trismegistus, the "Thrice Great Hermes." Some believe that Hermes was a real person born in Thebes about 1399 B.C. It is generally agreed, however, that no such person existed, but that the writings attributed to him were the work of a group of writers who lived in ancient Alexandria about the first to the 3rd centuries A.D. In fact it has been claimed that what these writers wrote came from Thoth, the Egyptian god of wisdom and writing, and that these writers "were merely rendering tribute to that mythological character . . . they probably meant that they

had been inspired by the god Thoth, that their words were merely his words coming through their minds and hands."¹

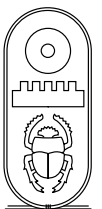
The oldest equivalent of the Egyptian god Thoth to the Greek Hermes dates back to about 165 B.C., recorded in the Greek demotic texts at Saqqara.² Thoth's identification with Hermes was due to their common role as messengers of the gods. Thoth himself appears in various sequences of the Osirian myth, as told in the Underworld books. Most frequently mentioned is the scene in which he stands at the scales in the Hall of Judgment, with Osiris presiding, prior to the determination of the destiny of souls. Thoth is the scribe performing an important judicial role.

Alexandria, a city founded by Alexander the Great, the famous Greek conqueror, and subsequently occupied by Rome, became a place where peoples of many cultures and creeds congregated. It became a fertile ground for new ideas, since scholarship was cultivated in the city. Among the various Gnostic and Christian writings, but having its distinct philosophy, there arose a body of literature, attributed to Hermes Trismegistus, covering a vast subject area including astrology, theology, medicine, alchemy, magic, and the occult sciences. More important was the attempt among Hermeticists to see these branches of knowledge as one integrated field.

A strong belief existed among Greeks and Romans of the 2nd century A.D., says Frances Yates, that Egypt was the original home of the most profound knowledge, and that its priests had been initiated into the Egyptian Mysteries performed in the subterranean vaults of their temples. The attraction of antiquity and sacred authority of the wisdom of an ancient civilization was also enhanced by a distrust of Greek rationalism which tended to sideline religion. Contemporary Egyptophiles felt more resonance with the all-comprehensive explanation of the universe and man than what was offered in other sects. The Truths of Hermes were to be sought in Egyptian Mystery Schools, revealed in the Hermetic texts, and allegorized in Egyptian mythology and sacred ritual.



Thoth in his incarnation as an ibis.



There is neither epigraphic evidence nor the testimony of witnesses describing Hermes as such prior to the Hellenistic period. We rely on eyewitness reports of historical figures like Herodotus, Plutarch, Apuleius, Iamblichus, Plato, and others, and on a close study of the language and symbols in Egypt's older funerary texts to strengthen the case for seeking the origins of Hermetic thought and practice in Egypt's distant past. If, then, Hermes stands as a symbol for Thoth's attributes and powers, the Hermetic seeds were sown when Thoth was originally included in the Egyptian pantheon of *neteru* or energies of the universe, far back in Egypt's past.

Among the works ascribed to Hermes were those of the *Asclepius* and the *Corpus Hermeticum* (100-300 A.D.) which became the directing force of alchemical thought and practice in the Renaissance. In the content of these texts were the "words that came from the very dawn of time, and were the original revelation of alchemy to man through the divine power of Hermes Trismegistos."³ An impressive reference for esotericists was the *Emerald Tablet*, a source book and creed for the alchemist. Its real existence has been doubted, but the text referring to it claimed to contain "secret" knowledge not revealed to the uninitiated, that is, those who had not been admitted to the Mysteries. The *Asclepius* provides a reason for this injunction as it describes the nature of the knowledge received. Four initiates, Hermes, Asclepius, and two others meet in an Egyptian temple, but the unprepared and unworthy were not invited for their fear of profaning the

knowledge that they were about to receive. Sometime during their convocation, possibly at a moment of deep meditation, the four received a message from the divinity, spoken through the lips of Hermes. This became the content of the *Asclepius*. In this event we find a fundamental doctrine of the direct apprehension or gnosis of Divine Will, unmediated by any religious authority.

That part of the *Corpus Hermeticum* known as the *Poemander* gives an account of cosmogony and the progress of the human soul on its journey to the planetary spheres. The soul of an Egyptian pharaoh (and we read into this, that of the initiate) eventually occupied his place as a star in heaven. It was another way of describing human regeneration as the breaking away of the human soul from the fetters of the physical world in order to reach a more blissful state. The theme appears repeatedly in the Underworld stories and their accompanying rituals. In the "Opening of the Mouth Ceremony" (depicted in the Tomb of Tutankhamon), the deceased (or initiate) breaks the fetters of Seth to continue on his journey to become a star. And again, in the *Amduat* and the *Book of Pylons*, the sun god's journey through the night of the Underworld is constantly threatened by Apophis the monster, but he reaches the Eastern horizon and passes into the heavens once more to light up and renew the world.

Two Avenues of Knowledge

The communication of a divine message to Hermes, as described in the *Asclepius*, hints at the method by which one receives true knowledge. It also strengthens the Hermes/Thoth connection. Sir Wallis Budge states that Thoth was held to be the heart and tongue of Ra (the power behind the sun god), that is to say, he was the reason and mental powers of the gods and also the means by which their will was translated into speech.⁴ Since time immemorial humanity has had to make its choice between two avenues of knowledge. One was through the exercise of the *intellect*, of the rational mind sifting, ordering, and classifying sensory inputs from the physical world. The other was by being responsive to *intuitive* flashes entering into one's consciousness from an inner source, and apparently unprocessed by man's rational faculty. Intuitive urges frequently contradicted reason; intuition was more certain if uncontaminated by analytical thought, and it was cautionary at times and regarded as divine.



Thoth in his incarnation as a baboon.

Later Hermetic alchemists were convinced that they acquired true knowledge along this path, that is, knowledge acquired by personal vision or revelation. Commenting on this second way to knowledge, Gilchrist writes: "Knowledge exists . . . we can attune ourselves to receive it. It is possible for the individual consciousness to link into a consciousness of a higher order and learn from it."⁵ It is normal for rational man, who seldom follows his intuition, to sometimes arrogate this intuitive power by claiming any inexplicable insights as simply the end product of well-exercised rational mental processes. Opposed to this position, however, the Hermeticist prefers to see these intuitions as a gift to a mind that has become aware of its potential and zealously uses it to advantage. Furthermore, such knowledge can always be tested in daily life and its validity or practical usefulness subjected to scrutiny.

The Arab Transmission of Knowledge

Hermetic wisdom passed into the care of Arabic alchemists before the Hejira era and received shelter in places like Baghdad and Haran, during the time when Christianity was consolidating its hold as the only legitimate religious and educational authority in Europe. But following the Islamic conquest of large parts of southern Europe from the 8th century onwards and the later contact of Crusaders with Islamic culture in Palestine after the 11th century, Hermetic texts and alchemical practice, together with the discoveries of Arabic science, passed on to Europe. As the authority of the Christian Church sought to defend itself against heresies, scholarship in the monasteries which attempted to accommodate new thought had to avoid an open challenge to Church dogma. Despite the threat of possible adverse repercussion, however, the seeds of the future Renaissance were sown in some cosmopolitan university cities where Jewish, Christian, and Islamic cultures commingled. Actual Hermetic literature did not reach Europe until the 15th century, and when it did, it played a substantial part in humanistic and scientific ideas that shaped Western culture from the Renaissance to the present. It is by way of this track that we are able to find the alchemical thread stitching the Rosicrucian Enlightenment of the early 17th century to the Hermeticists of Alexandria and through them to the ancient mysteries of Egypt.

It would now be appropriate to set down some of the tenets of Hermetic philosophy

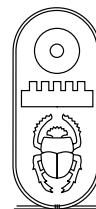
that make it a significant part of the development of human thought and progress. Hermetic doctrine, sometimes described as many doctrines welded into one because of its interdisciplinary comprehensiveness, was to be grasped through the initiatic method, and this implied secrecy among initiates and neophytes. But what can be pieced together from texts and reports of Initiates only provides a general picture, and a small part at that; for one could never apprehend the teachings properly (since there was a nonrational element in this kind of knowledge), without following the initiatic path. With this reservation in mind we can now look at the philosophical content of Hermeticism.

Hermetic cosmogony was a dominant theme in the books of Hermes. The whole Hermetic mystery lies in their conception of the First Creation and the creative process. In this, Hermetic thought closely follows Egyptian cosmogony, in pointing to the cosmos as a creation of an orderly universe from a formless void, rather than from nothing. The agent or instrument of that Creation was God or Mind. We know this because He expresses Himself through the Creation. Characteristics of this Creation included the principles of order, harmony, and vitalism. Order and harmony can be more easily observed, allowing for irregular intervals of chaos. But the principle of vitalism is more difficult to grasp. Hermeticists held the view that the whole universe was a vast organism comprising a hierarchy of organisms commonly supported and linked by the principle of life.

James Lovelock's Gaia Theory

Modern expressions of this principle were given impetus by James Lovelock's *Gaia* theory. Stating the principle in nonspiritual terms, he called attention to the fact that the planet Earth, as part of a universe, was capable of regulating itself. All life forms—and "life" here is not seen as excluding the inorganic—were participants in this self-regulation. The theory explains weather patterns, catastrophes, and major ecological changes as attempts by the Earth to reach the appropriate balance after chaotic or deliberate "disturbances." If the disturbances are caused by humanity either through ignorance or irresponsibility, a reciprocal change would occur to stabilize the whole system.

The Hermeticist has always held the view that the three "kingdoms"—animal, vegetable, and mineral—contain the three elements of



body, spirit, and soul. We may not know yet in what degree or quality they possess these elements, but the Hermetic alchemists acted on their belief and tried to demonstrate this in their “workshops” as they tested the transmutation process in minerals and man, thus integrating their investigations of nature and man treated as a whole. After a century of fragmentation and specialization, science is now taking the holistic approach of Hermeticism. It is now talking more of the interrelatedness of things, of quantum theory revealing the oneness of the universe, of understanding reality only by recognizing the interaction of observer and observed, and of the theory of “force fields.” Perhaps the time gap between Hermes/Thoth and the reaches of modern science is being narrowed rapidly and dramatically as we approach the Aquarian Age.

Interrelatedness of All Things

Our earliest references to the ideas of interrelatedness are to be found in the very roots of Hermeticism, in ancient Egypt. A well-known goddess or principle appearing in their funerary texts is that of Maat, the ordering principle of harmony, balance, and equilibrium among different cosmic forces and of the dynamics of life in organized forms. The ancient Egyptian was guided by his belief that the afterlife and the present one simply represented one reality in two time segments, death and birth being transit gates from one to another. All man’s social and survival activities were treated as sacred tasks performed in resonance with like acts of the gods or energies of the universe. In this way, the Egyptian contributed his “magic” towards the maintenance of this order and harmony.

This “unitary” view was later modified by the Alexandrian Hermeticists to a duality of worlds which had correspondences (“As above, so below”) and resonances between them. Much later, the Hermetic alchemist Robert Fludd (1572-1637) even postulated the existence of three worlds—the archetypal (divine), the macrocosmic (universe and nature), and the microcosmic (man). A constant principle, however, operating in all these worlds was that of correspondence, even in respect to the human psyche. If the psyche were to be considered part of living and sentient man, then it, too, mirrors the external universe, as it would be an image also of the archetypal world. If the divine, archetypal invisible world was part of the First Creation, so too would the process be reflected in the conception, birth, and development of man, and it would be capable of being revealed to his inner nature.

Paracelsus, the early 16th century alchemist repeated this point when he said that the birth of man was analogous to the birth of the universe. A closer study of Egyptian mythology, however, demonstrates, this correspondence or parallelism exists at three levels: the creation of the cosmos with its orderly yet sometimes chaotic nature, but always tending to equilibrium; the ebb and flow of energy expressed by the movement of the sun god Ra through the heavens and through the nightly journey in the Tuat, serving also to explain seasonal changes on Earth; and down to man, in the events surrounding the birth, life, death, and rebirth of a pharaoh (or initiate of the Mysteries).

Principle of Vibration

Another tenet of Hermetic philosophy relevant to the maintenance of life in the universe was the principle of vibration: everything moves, nothing is at rest, and the movement has a vibratory character. Within the scope of this principle, modern science has postulated the laws of thermodynamics, the laws explaining the changes in the material universe as a random distribution of energy and its conservation. The tendency of forces to run down is counter-balanced by the generative principle. In this way the universe does not have to come to a standstill.

That the Egyptian priests were somehow aware of this is shown in their use of the sistrum for magical purposes. To ensure the continuity of man’s participation in the processes of creation, they employed the sistrum in their rituals. This was a hand-held rattle in which four rods with loose beads were fixed on an elliptical frame, with attached handle. The action of shaking this rattle was intended to shake the forces of nature out of its inevitable tendency to slumber, the shaking of the rattle restoring nature’s movement. In Hegelian terms, Ra’s movement into the Underworld is the thesis; his challenge by Seth is the antithesis; the ensuing struggle between Horus and Seth, in which Horus wins, is the new synthesis. The fact that Horus is spared in defeat leaves opportunity for the cycle to be repeated.

The law of cause and effect, in both the noumenal and phenomenal realms, was also postulated by Hermeticists. This law was obvious to any observer and knowledge of it has valuable applications in the conduct of human life. An extensive mystic literature of human evolvment relating to the soul and Karma (cause and effect in the soul’s journey) is to be found in the records of early Gnostic

sects and in those of Oriental religions. Once an unshakable doctrine, the proclaimed universality of this law of cause and effect has been challenged by the theory of synchronicity (events having acausal relationships) and chaos theory (where randomness manifests in an apparent universal order and challenges predictability). However, for all practical purposes, the law has not lost its validity, to the extent that decisions made on causal relationships rarely fail (the likelihood of “smart bombs” missing their targets is infinitesimal, an apple very rarely falls on one’s head instead of the ground); while chaotic events, like weather patterns and unexpected social collapse, do not negate fundamental or physical laws or metaphysical laws so long as we make allowance for occasional disorder and unpredictability.

More redoubtable is the Hermetic principle of *duality and polarity* in our cosmic order. According to this principle everything is dual and has poles; everything has its pair of opposites; and opposites are identical in nature but different in degree. Central to the philosophy of the mystical Hermeticist is the attempt to reach the original unity that once preceded the First Creation. Both the creation of the universe and man (the “splendrous being” of the *Asclepius*) represents the “fallen state.” When the one became two or more, there was created a universe of time and space, of duality and conflict, of change and renewal.

The Hermeticist’s View

Most early Gnostics and Christians saw conflict in nature as a battle between the forces of light and darkness, of good and evil, the spirit against the flesh, and so on. Man’s salvation lay in rescuing the spirit from matter, the divine from the human (who was flesh bound), so as to attain unity of spirit with spirit. The Hermeticist, however, while accepting duality as a reality in man’s world, turned it into an opportunity to use his freedom to manipulate nature and to change himself, as he responded to the divine spark within him and used it to regain all of what he once had as primordial man. Attempting to reach his former unity meant having an awareness of the totality of his experiences here on Earth and achieving a harmonious integration of spirit and body (since both are of God) by proper management of the energies of each part. Paradoxically, one became like a god in proportion to one’s progress in the attempt to become more “human.”

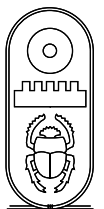
This fundamental principle of duality and reconciliation of opposites was enacted on a

cosmic scale in the Osirian myth. This is described in the wall paintings of the great tombs and on papyri. In some part of the series of episodes of the life, death, and resurrection of Osiris, the characters of Horus and Seth are seen joined together in one double-headed body. Usually they are separated and in conflict. Horus is the lofty spirit of aspiration, which Seth tries to drag down or oppose.⁶ The image appears frequently enough in each of two-hour divisions of the *Amduat* and the *Book of Gates*, where Osiris’ two faces represent the two forces of opposition and renewal. Again the same books show Ra and Osiris as two *neteru* (energies) who personify life and death. Ra moves towards death as he moves into the western horizon, and Osiris, the dead *Neter*, represents the process of rebirth.

Their union in the Underworld is beautifully painted in a wall tableau of Queen Nefertari’s tomb, in which Isis and Nephthys (goddesses associated with the soul) are seen to care for a ram-headed Osirian figure. The accompanying text reads: “It is Ra who rests in Osiris; it is Osiris who rests in Ra.” These figures, then, represent the duality of life and death in the universe as in man; but the essential message is the theme of final reconciliation of opposites in a new unity in which death simply represents a transition from one life to another. As expressed by one Rosicrucian writer:

“Life and death appear to be irreconcilable opposites; yet they form everlasting life. Neither birth nor death predominates; they alternate, or more aptly put, they produce one another. The mysterious achievement of divine purpose can appear contradictory until this cyclic concept of the renewal of life through cooperation and the fusion of opposites is understood.”⁷

A patent example of this dualist principle is also to be seen in male-female functions and relationships. This theme is heavily burdened with controversy on the historical role or dominance of one sex or the other, vis-a-vis the ordering of society. Patriarchy and matriarchy have become polarized in past eras in various societies, while forces of reconciliation attempted to restore a just balance and a comforting interdependence. Hermeticism took a particular position in the debate, based more on intuition than on logic. The God-Mind, to the Hermeticist, is conceived as androgynous, the female aspect of this unity being *sophia* (wisdom) and the male *christos* (will). It talks of the elements dominant in each of the sexes and how these should manifest according to cosmic law.



Agreeing with moral equality and justice for each sex, an attitude becoming more prominent and supported by law in many countries today, the Hermeticists nevertheless point to an essential difference—that of the spiritual and physical development of either sex. The *Corpus* taught that the spirit or soul may select the body of either sex according to its particular stage of development and in respect to the experiences it requires to further its evolution. Male and female social roles, if they exist or should exist, and what attributes each sex may have over the other, must be worked out at the social and political level. To this individual of either sex, these attitudes and experiences form the raw material upon which each life works out its further evolution.

The nature of true wisdom is arcane—that is, mysterious, secret, and acquired in a certain way. Iamblichus, a 3rd century writer on the Hermetic Mysteries cautioned that the (arcane) path was not for everyone. Recall the ancient adage that clean water poured into a stagnant pool only muddies the water in it. Such wisdom as that which comes from this special source, whether from Thoth, Hermes, the God-Mind, or the inner resources of the unconscious, and through the initiatic method, has to be protected by the “sheath of invisibility” and the “veil of Isis,” as cautioned in the Egyptian Mysteries. Gadalla sees this “veil” as the more Hermetic symbolism that lies behind some hieroglyphic images and verbal symbols in Egypt; they cover subtler metaphysical realities of the universe. Most probably, it was these subtler mysteries that formed the core of the higher mysteries of Egypt, shrouded from the eyes of the profane. From the “mouth” of Hermes we presume the veil becomes more and more transparent as we proceed up the Three Mysteries of Thoth: we start as *Mortals*, who are instructed but have no vision; we become *Intelligences*,

and our vision extends to seeing the life-forms within the universe; and then we become *Beings of Light*, and are one with the Light.

To dismiss Hermeticism as just another syncretist fusion among the profusion of Eastern Mediterranean cults is erroneous. It has stood the test of time, from its earliest origins in the Nile Valley. As an enduring part of the Great Tradition, it sustains the conviction of those who repudiate blind faith in external authority and the rational ego, preferring to place their trust in their intuition, their private conscience, and the Mysteries, to reach a first-hand experience or gnosis of a higher reality, and then to order their lives accordingly. O

Footnotes:

¹Ralph M. Lewis, *Analytical Discourses* – MJ-138, “*The Philosopher’s Stone*” (San Jose, CA: AMORC).

²E. Hornung, *Die Nachtfahrt der Sonne* (Zurich, Switzerland: Artemis, 1991) pp. 186-187. But there are two earlier references to Thoth as being “Thrice Greatest,” the earlier being in the 3rd century B.C. (see M. Baigent and R. Leigh, *The Elixir and the Stone* [London: 1997] p. 22).

³C. Gilchrist, *The Elements of Alchemy* (Brisbane, Australia: Element, 1991) p. 39.

⁴Sir Wallis Budge, *Gods of the Egyptians*, I, p. 407 (as cited in G.A. Gaskell, *Dictionary of All Scriptures and Myths* [Julien, NY: 1960]).

⁵Gilchrist, *op. cit.*, p. 24.

⁶Moustafa Gadalla, *Egyptian Cosmology* (Erie, PA: Bastet, 1997) p. 45.

⁷Burnam Schaa, “Egypt, Land of Alchemy,” *Rosicrucian Digest*, Aug. 1981 (San Jose, CA: AMORC).

For Further Reading:

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The Three Initiates, *The Kybalion* (Chicago, IL: Yogi Publication Society, 1936).

West, John Anthony, *The Traveler’s Key to Ancient Egypt* (Wheaton, IL: Quest Books/Theosophical Publishing House, 1995).

Yates, Frances A., *Giordano Bruno and the Hermetic Tradition* (Chicago, IL: University of Chicago Press, 1964).

TRANSLATORS NEEDED!

Text translators are needed to prepare for the October 2003 Martinist Trilingual Convention in New York, the June-July 2004 World Peace Conference in San Jose, and for other projects. Rosicrucians and Martinists who are able to translate French, Spanish, and German documents into English, and English texts into these languages—your help is needed in this very worthwhile endeavor!

Please contact the Membership Director at 1342 Naglee Ave., San Jose, CA 95191, USA; or via e-mail at: lodges@rosicrucian.org or by telephone at (408) 947-3681; and please include a brief résumé of your language(s) and/or translation experience.

ROSICRUCIAN CONVENTIONS/ CLASSES/GATHERINGS

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

TAMPA, FLORIDA Regional Convention July 10-13, 2003

Co-hosted by Aquarian Peace Lodge and Orlando Chapter at the Hyatt Regency Westshore on Tampa Bay, 6200 Courtney Campbell Causeway, Tampa. Grand Lodge dignitary will be Vice President Dr. Lonnie Edwards. Special Guest speaker will be Alan Holt, F.R.C., of NASA. The Convention theme—**“Hearts in Space”**—provides members the opportunity for a fascinating exploration of both inner and outer space. **“Martinist Day”** precedes the Convention. For more information, please contact Steve Pluhar at (727) 712-3650, or email: flrc2003@tampabay.rr.com

MT. SHASTA (WEED), CALIFORNIA Rosicrucian Medicine Wheel Retreat July 16-20, 2003

This Rosicrucian retreat at Stewart Mineral Springs will explore the dynamic energy of the **“Rosicrucian Medicine Wheel,”** as taught by RCUI Instructor Robin M. Thompson. Unwind in the hot springs and enjoy the special environment around Mt. Shasta while you hike, meditate, relax, and learn. Retreat fee includes instruction, four-nights lodging, all meals, and mineral springs baths. For more information, please email: kwark@rosicrucian.org

LOS ANGELES, CALIFORNIA TMO Seminar/Workshop August 9, 2003

Greater Los Angeles Heptad sponsors this event at the Westin Hotel-L.A. Airport, 5400 W. Century Blvd., Los Angeles. Speaker: Grand Lodge Vice President Dr. Lonnie Edwards. Theme: **“The Secret Doorway to Reintegration.”** Seminar is designed to assist students in becoming aware of who they truly are—discovering the true Self. Associate Degree Initiation at Hermes Lodge: Friday, 7 pm, August 8. For more information, contact TMO Coordinator Julia Kirk at (323) 850-6746, or by email at: juliakirk@earthlink.net

LONDON, ONTARIO, CANADA RCUI & Regional Convention August 14-17, 2003

The Eastern Canada/Western New York Regional Committee sponsors Convention at Saugeen-Maitland Hall, University of Western Ontario. Honored Guest is Grand Master Julie Scott; theme is **“The Path of Ascent.”** RCUI Instructor Steven Armstrong speaks on **“J.R.R. Tolkien’s *Lord of the Rings* and the Mystical Path.”** For more information, please email: ingridhutchinson@fancol.com

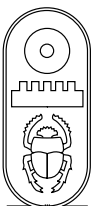
DETROIT, MICHIGAN Great Lakes Regional Convention September 19-21, 2003

Convention takes place at Holiday Inn-Fairlane Dearborn, 5801 Southfield Service Rd., Detroit. Honored Guest is Grand Master Julie Scott; Convention theme is **“Radiating Peace in a World of Strife.”** Convention highlight will be the annual Rosicrucian Memorial Ceremony (Pyramid Ceremony) on Sunday, and for those who qualify, the new 10th Degree Initiation will be offered in conjunction with the Convention. For more information regarding the Convention, please contact Thebes Lodge Master Louis Rutan at (313) 537-1690 or email: LWRUTAN@aol.com For info about the 10th Degree Initiation, contact Grand Councilor Steve Kass at: kasssa@ameritech.net For reservations at the Convention hotel, call 1-800-HOLIDAY, and mention the group booking code “ROS” to receive the group discount rate.

MINNEAPOLIS, MINNESOTA Regional Convention October 3-5, 2003

Sponsored by the West Central Regional Committee at the Red Lion Hotel, 1870 Old Hudson Rd., St. Paul. Grand Lodge dignitary will be Grand Master Julie Scott. For more information, please email: shellmas@msn.com

(continued overleaf)



RYE BROOK, NEW YORK
Trilingual Martinist Convention
October 10-12, 2003

Martinists from around the world gather to study principles brought out in the convention theme: **"The Martinist Way: Developing the Ideal Personality."** Dignitaries: Sovereign Grand Master Christian Bernard, and Grand Masters Serge Toussaint, José Luis Aguilar Moreno, and Julie Scott. Register online at:

www.regonline.com/?6481

or use form below.

KINGSTON, JAMAICA
50th Anniversary Celebration
November 13-16, 2003

St. Christopher Lodge's 50th Anniversary celebration takes place at the Hilton Kingston Hotel, 77 Knutsford Blvd., Kingston. Grand Lodge dignitary will be Grand Master Julie Scott, and the theme is **"Spreading the Light."** Come celebrate this wonderful achievement! For more information, phone Joseph Williams at (876) 925-9704 or email:

joewillmusic@cwjamaica.com



The Martinist Way: Creating the Ideal Personality



Trilingual Martinist Convention

October 10-12, 2003 Rye Brook, NY, USA

REGISTRATION FORM (Please print clearly and one form per participant)

☐ Brother ☐ Sister ☐ Provincial Master ☐ Master of Heptad Key Number _____

First Name _____ Last Name _____

Street Address _____ City _____

State/Province _____ Zip/Postal Code _____ Country _____

Telephone _____ Email _____

Preferred Language: ☐ English ☐ French ☐ Spanish

☐ Associate Degree Initiation (October 9, 2003 at the NY Heptad)..... AMRA \$ _____

Request for Initiation must be received by June 1, 2003

☐ Convention Registration, \$135..... \$ _____

Sunday Excursions: ☐ Cloisters, \$45 or ☐ Nicholas Roerich Museum, \$45 \$ _____

☐ AMRA \$ _____

Total amount enclosed \$ _____

METHOD OF PAYMENT:

☐ American Express ☐ Visa ☐ MasterCard ☐ Discover

☐ Check or money order made out to **AMORC Funds**

Name on credit card (Please print clearly) _____

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Send to: **TMO CONVENTION, 1342 Naglee Avenue, San Jose, CA 95191 USA**
or register on line at: *www.regonline.com/?6481*

Convention Hotel—Rye Brook Hilton: The convention hotel is the lovely Rye Brook Hilton, approximately 35 minutes from Manhattan and easily accessible from both JFK and LaGuardia airports and New York City's Grand Central Station. The convention rate of \$125 per night is guaranteed until September 9, 2003. To book your room at our convention hotel, please visit the Rye Brook Hilton website at: <http://www.ryetown.hilton.com> Our group booking code is ROS or you may telephone the hotel directly at 1.800.445.8667. Please book early, as space is limited.

Registrations not accepted after September 15, 2003. Absolutely no registrations taken at the door.

CONVENTION REGISTRATION IS LIMITED TO 500 ATTENDEES

Registration Form

2004 AMORC World Peace Conference

San Jose CA USA
June 29 through July 4, 2004

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

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or mail this completed registration form with your payment to:

**2004 AMORC World Peace Conference
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Please print clearly and use **one form per participant**:

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

Travel Back to the Source....

San Jose CA USA
June 29 through July 4, 2004

Schedule Details

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

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

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

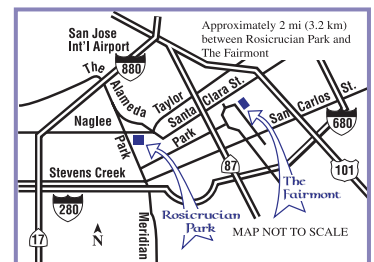
Thurs., July 1, 9 am-5 pm: RCUI class ***"Introductory Qabalah for Rosicrucian Students"***—June Schaa, SRC, Instructor

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

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

Convocations at Rosicrucian Park

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



Hotel Information

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

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

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



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