

ROSICRUCIAN DIGEST

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Rosicrucian Park
Celebrates 90 Years

ROSICRUCIAN DIGEST

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On the cover - Pythagoras statue at Rosicrucian Park

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Introduction	1
Letter from the Imperator <i>Christian Bernard, FRC</i>	3
The History of Rosicrucian Park <i>David Chervený, FRC</i>	5
Rosicrucian Park: Then and Now	17
We Did It! <i>Julie Scott, SRC</i>	18
Reaching The Roof <i>H. Spencer Lewis, FRC</i>	25
Grand Temple History	28



INTRODUCTION



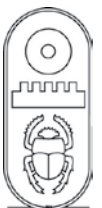
There are special places in the world – places that, because of their location or the ambience surrounding them, are recognized by many people as unique, high energy, and evoking of a special consciousness for those who visit. Often these special places have become even more imbued with extraordinary vibrations and energies because of the unusual feelings and expectations brought by their visitors. One such place is located in a beautiful valley in California.

For ninety years, members of the Rosicrucian Order, AMORC, have held a special place in their hearts for a one-block-sized garden located in California’s Santa Clara Valley. This beautiful place is known as Rosicrucian Park; it is a collection of Egyptian-style buildings set among tranquil and unique gardens. When H. Spencer Lewis established Rosicrucian Park in this valley, local people affectionately called the area the “Valley of Heart’s Delight.”

Nature is the master architect, the creator of moods, and mixer of elements to fashion her design. Beautiful Santa Clara Valley, California, is a product of Nature’s

glorious handiwork. Majestic forests look down upon this beautiful valley, and in her bounteousness grow abundant fruits, vegetables, and wines that find their way to the tables of every land. And, from the midst of these harmonious surroundings, there reaches out another far-reaching influence. It is an institution of culture and wisdom that has helped to benefit and shape the destiny of millions of men and women. Hundreds of thousands of people annually wend their way to this place known as Rosicrucian Park.

Across the mists of time, through centuries of the rise and fall of civilizations, certain individuals – the philosophers, artists, builders, healers, teachers, and leaders – the Lights of Humanity – have carried forward civilization and learning and refinement in the face of immense adversity, ignorance, and superstition. Over countless generations, in good times and in not so good times, these individuals have carried forward the Great Work begun so long ago in the mystery schools of Egypt. These are the Master Architects of civilization, and many of them down through the ages have been



affiliated with the Order Rosae Crucis, because the Rosicrucian Order has always been associated with the advancement of civilization and the unfoldment of consciousness. Like master architects they plan, and then they build.

H. Spencer Lewis, the founder and the first Emperor of the Rosicrucian Order in the present cycle of the Order's activity, was such an individual who dreamed the dream of Rosicrucian Park, and then through his vision, hard work, and constant effort, and with the cooperation and help of countless other Rosicrucians, made that dream come true!

More than ninety years ago, H. Spencer Lewis had a dream. He visualized the establishment of beautiful Rosicrucian Park in San Jose, California, as the headquarters for the Rosicrucian Order, AMORC. He envisioned the Park with its authentic Egyptian-style buildings and splendid gardens as the spiritual home for Rosicrucians throughout the world.

From the very beginning, he referred to this special place as "Rosicrucian Park" – even when the first headquarters had consisted of only one building in a city lot at the edge of town.

And when a skeptical member of the Order asked, "Why do you call this small lot Rosicrucian Park?," H. Spencer Lewis, in his customarily positive manner, answered, "Because that is the way that I see it will be in the future."

The ninety years since that time have proven his vision to be true, and on the material, physical level, Rosicrucian Park has grown to encompass most of a large city block, while on the immaterial, spiritual level, Rosicrucian Park is revered and has inspired millions of seekers throughout the world to find a higher path through life.

Today, Rosicrucian Park annually attracts hundreds of thousands of guests

from all over the world, and the Park is the destination of many Rosicrucian travelers worldwide. The Park's outstanding Rosicrucian Egyptian Museum is recognized worldwide for its important collection of artifacts, its magnificent ancient Egyptian architecture, and its contributions to Egyptology – all this was dreamed, planned, and envisioned by H. Spencer Lewis!

The Park's beautiful and inspiring Rosicrucian Temple, with its authentic Egyptian Temple architecture and murals, is venerated by Rosicrucians worldwide and has served as the model for other Rosicrucian Temples built in other nations, such as Brazil, Nigeria, and Mexico. Again, this Temple was visualized and planned by H. Spencer Lewis, although its eventual construction was carried out a decade after his transition. And Rosicrucian Park's beautiful Rosicrucian Peace Garden, dedicated in 2004, serves as a sanctuary of Peace Profound and inspires Rosicrucians worldwide to work toward the higher ideals of Peace and Harmony among all peoples – worthy ideals that H. Spencer Lewis had constantly put forth in his speeches and writings.

But how did Rosicrucian Park come about? How did the dream become manifest? What is its story?

You will learn that and more in this special issue of the *Rosicrucian Digest* celebrating Rosicrucian Park's ninetieth anniversary!

Image on page 1: The Akhnaton Shrine commemorates the lives of AMORC's founder and Emperor H. Spencer Lewis (1883 - 1939), Emperor Ralph M. Lewis (1904 - 1987), and other devoted members and officers of the Rosicrucian Order, AMORC. Rosicrucian members visit this shrine to meditate and honor the memories of these dedicated Rosicrucians.

ORDO ROSAE CRUCIS

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

Dear Fratres, dear Sorores,

My first visit to Rosicrucian Park dates back to 1966 when I was fourteen years old. It was on the occasion of a Rosicrucian Convention. Some members from the French language jurisdiction had taken this opportunity to travel and I had the good fortune to accompany them as a Torchbearer.

In my youthful mind, it was not only Rosicrucian Park or California that I would discover, but America! The adventure and wonder lived up to my expectations. Immediately I became attached to this country and especially to Rosicrucian Park, which seemed to me to be very mysterious, as all the Egyptian decor made a great impression on me. At that time I was not familiar with Egypt, but only with France and a few neighboring countries.

I will never forget this first visit to San Jose, especially since on my return home I decided to become a Rosicrucian. Not having yet reached the age to join the Order, I petitioned our Imperator, Frater Ralph Lewis, who agreed that I could cross the Threshold of our Order on the day that I would become fifteen years old. Therefore, I can say that my first visit to Rosicrucian Park marked the beginning of my Rosicrucian life. The following year, I had the greatest honor of being invited for a long stay in the home of Frater and Soror Lewis. Then, on several occasions, I had the opportunity to return to Rosicrucian Park for Conventions, both as a frater and as the Grand Master of the French language jurisdiction.

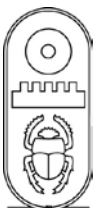
When “destiny” called me to the office of Imperator, I was drawn to this historical place on numerous occasions, and often for some rather lengthy stays. It was in the Supreme Temple that my installation ceremony took place, surrounded by my wife and children, as well as some friends from France, and certainly by many fratres and sorores from San Jose. I look upon these and other such occasions in San Jose as most touching memories.

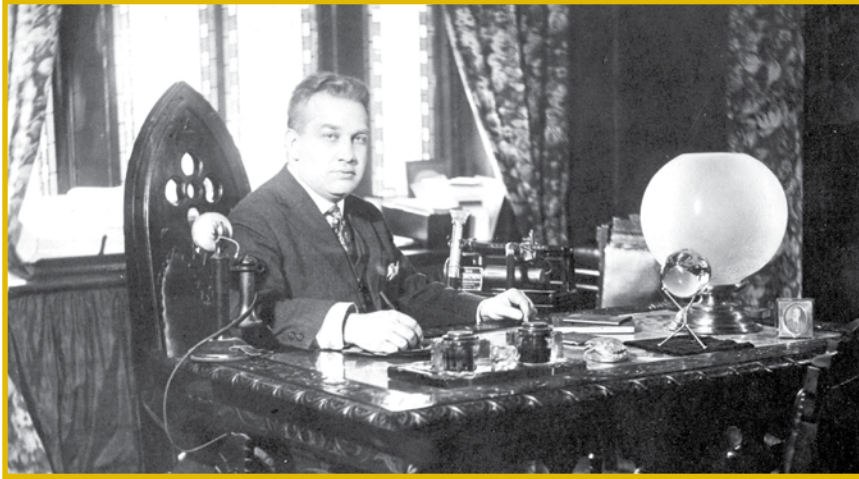
For some years now, I have returned to the Park regularly, at least once a year, and it is always with much happiness that I stroll through the gardens and greet fratres and sorores who have always remained faithful to this place. Here I have known many friends and I have also lost many, since the time has come for them to complete their incarnation. Nonetheless, they are always in my heart, and whenever I am at Rosicrucian Park, I think of them once again.

Sincerely and fraternally,

Christian Bernard 

Christian Bernard
Imperator





Emperor H. Spencer Lewis at his desk, at Rosicrucian Park.



Emperor Ralph M. Lewis conversing with members during the 1982 Rosicrucian World Convention, at Rosicrucian Park.



Emperor Christian Bernard at Rosicrucian Park at the Opening Ceremony of the 2015 AMORC World Convention.

THE HISTORY OF ROSICRUCIAN PARK

David Cherveney, FRC

This year marks the ninetieth year of Rosicrucian Park as the focus of Rosicrucian activity in North America and around the world. The word, focus, is a most apt description since, in the households of ancient Rome, the hearth (*focus* in Latin) was the center of the home. Sacred to the goddess Vesta, whose virtues had defined the sanctity, purity, and harmony of the ideal Roman family, the hearth provided warmth and light, and it was the place where nourishment was prepared. In so many ways, Rosicrucian Park has served the Rosicrucian Order and the San Jose community in these very capacities.

The Supreme Temple at Rosicrucian Park¹, dedicated on July 17, 1949, was made possible by the generous donations of Rosicrucians from all walks of life. From that moment, it has embodied the very soul of Rosicrucian work and worship. It was a dream of H. Spencer Lewis to erect a temple that could accommodate all those who might wish to attend Convocations and participate in all aspects of Rosicrucian spiritual life. Construction began when the material shortages and rationing following World War II had come to an end. Today, it is home to the ritual life of the English Grand Lodge for the Americas. Devoted Rosicrucians flock from around the world to visit this magnificent temple and, if possible, take their initiations within this vibrant sacred space.

The Rosicrucian Egyptian Museum, dedicated on November 26, 1966, is a living center of instruction and inspiration for Rosicrucian students, school children on tours, and perennial students from all walks of life. Special exhibits, tours, lectures, workshops, and salons provide a

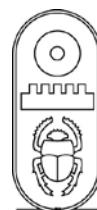
kaleidoscopic exposure to the cultural and ethical development of Humanity.

Since 1938, the Rosicrucian Research Library has served the research needs of those who hunger for greater understanding of the arts, sciences, philosophy, and other more arcane subjects. Herein is found an amazing repository of resource material ranging from rare, beautifully bound first editions to scrolls and videos. The Library Staff gladly locate specific articles and reference works to assist your research needs.

The beautiful grounds of Rosicrucian Park provide an oasis of serenity in the midst of the frantic bustle of Silicon Valley. In the early days of pioneer settlement of Santa Clara Valley, it was known as the “Valley of Heart’s Delight,” and perhaps a portion of that magical place is preserved here for the pilgrim in need of the spiritual refreshment that these beautiful surroundings can provide.

There are other resources at Rosicrucian Park that are absolutely vital and, at times, all too invisible. These are the volunteers and the donors. Stand in the middle of the Park and look about you; if it were not for the service and support of legions of these unselfish benefactors from 1927 to the present, a very different, subdivided scene might greet your eyes. The very earth beneath your feet, the statuary, much of the landscaping, and the striking architecture are all to some degree the result of generous acts of service, donations, and bequests.

The artistry and craftsmanship of Rosicrucian members greet the eye wherever you turn your gaze in the Park. The stately sphinxes and the evocative sculpture “Coming and Going” by Frater





*1928 Convention at Rosicrucian Park.
Photo in front of the original Administration Building.*



*The original Rosicrucian Egyptian,
Oriental Museum, 1930s.*



*Francis Bacon Auditorium and Radio Tower,
1930s.*

efforts of those devoted to Rosicrucian principles.

Erwin Winterholder, Swiss artist and Rosicrucian, occupy special niches in the imagination of all those who have viewed these works of art. In designing the stunning murals for the Grand Temple, Soror Diana Bovee Salyer, a former Los Angeles County Museum staff artist, fulfilled a unique volunteer opportunity. When construction of the Temple interior had been finished, the mural designs were scaled to the dimensions of the interior walls of the Temple, the outlines were applied, and many talented Rosicrucian volunteers participated directly in the coloration and decoration of this sacred place. What began in 1927 continues to evolve and attract the attention, energy, and

Building AMORC

The Park Evolves

In its infancy, Rosicrucian Park consisted of a single lot that H. Spencer Lewis had no compunction about designating “Rosicrucian Park.” According to the anecdotes of Frater Harvey Miles, Grand Secretary at the time when H. Spencer Lewis was asked how he could call a single lot a “Park”, he would reply, “Because that is the way I see it will be in the future.” It was indeed amazing that the portion of the block that had been acquired by the Order for accommodating both the original AMORC Administration Building and the Supreme Temple was

owned free and clear by the end of 1929! October of that year saw the stock market crash and the beginning of the Great Depression.

It is humbling to contemplate what was accomplished at Rosicrucian Park in the depths of such devastating economic hardship. Consider the following: As more of the city block was purchased, Francis Bacon Auditorium (the largest in San Jose for many years) was dedicated in 1931, followed by the original Rosicrucian Egyptian and Oriental Museum in 1932, R o s e - C r o i x University in 1934, the Planetarium in 1936, the Rose-Croix Research Institute and Clinic in 1938, and the Research Library in 1939. Great public projects had been undertaken at that time under the aegis of the federal government, but for a relatively small organization such as AMORC to erect several monumental structures was just short of miraculous.

The opportunity to contribute to the works at the Park and to have one's contribution acknowledged, no matter how modest, gave members a sense of partnership not only in the construction of new buildings, but a sense of participation in the Great Work. The charitable organization of the Order at that time, the Kepher-Ra Club, assisted local families in need, thus forging a link with the community that would take on many other forms. The outreach program of the AMORC Sunshine Circle included part of the Navajo Nation that was then ineligible for government assistance, and the efforts

of AMORC enabled Navajo children to attend school.

Imagine for a moment that you are living in San Jose in the mid-1930s and raising a family. The necessities of life are hard to come by and luxuries are non-existent. Yet, perhaps within walking distance, there is a free museum, planetarium, and an auditorium where interesting lectures and musical or dramatic offerings are regular events. These programs will enrich the memories and imaginations of your children for a lifetime. The setting for these cultural events is a park where you

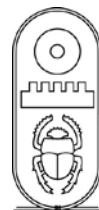
can escape for a while from the hardships of the mundane world and perhaps find a peace of mind that helps you to continue on. The value of such a community center is inestimable.

From the beginning of Frater Lewis's work under the auspices

of the Rose Cross, Egypt had loomed large for many reasons. At the first headquarters of the Order in New York City in 1915, he had used Egyptian motifs and designs in the interiors, and began to collect artifacts from "the Orient" through the generosity of members. These were used appropriately throughout the buildings and this continued to be the case as the headquarters of the Order moved from New York City to San Francisco in 1919. In 1921, the Emperor was contacted by the Egypt Exploration Society of Boston, soliciting support for the work of the Society and especially their expeditions to Tell el-Amarna, site of Pharaoh Akhnaton's sacred city. Frater Lewis enthusiastically supported their work on behalf of the members of the Order



Francis Bacon Auditorium in the 1930s.



and, as a result, garnered a significant portion of the support of the Society for the project.

In gratitude, the Egypt Exploration Society of Boston donated several artifacts from their finds, and these artifacts became the nucleus of the collection of the Order. Frater Lewis gratefully created display cases, both in his residence and outside his office in the San Francisco headquarters of the Order to display these treasures, and judiciously and eagerly began to add to this incipient Egyptian collection through his own purchases and the donations from members and friends.²

For several years, Frater Lewis had a small image of the goddess Sekhmet on his desk, which was at that time the only artifact in the “collection.” When asked by visitors what it was, the Imperator would reply, “This is the Rosicrucian Egyptian Museum!” This tiny 5.5-inch (13.9-cm) artifact now proudly bears the catalog number “RC 1,” the first artifact in the largest collection of authentic ancient Egyptian artifacts in western North America.

On the Air

In its earliest days, Rosicrucian Park boasted two ninety-foot radio towers. The AMORC station call letters were 6KZ, and broadcasting began on February 15, 1928. Imperator H. Spencer Lewis, who was an innovator in this burgeoning field of communication, presented regularly scheduled broadcasts, including programs of live musical performances. In the early 1930s, young radio aficionados who had nowhere to meet and discuss the exciting new technology found a haven at the studio in the Administration Building of

Rosicrucian Park. Rosicrucian programming was also aired on the very powerful Los Angeles station KNX. This station caught the attention of future members throughout California, the Southwest, and the Pacific Northwest. When H. Spencer Lewis’s son, Ralph, was elected to succeed him, he continued to keep Rosicrucian and community programming on the air. Even after the removal of the station and the towers at the Park, San Jose radio station KEEN broadcast local talent contests from Francis Bacon Auditorium of Rosicrucian Park. The AMORC policy of using available technology to advantage has continued throughout the history of the Park.

The Spirit of the Park

There has been a nearly tangible force of spirit at work in Rosicrucian Park from its very beginning. In an address entitled “H. Spencer Lewis, the Man,” delivered to those attending the 1957 Rosicrucian Rally at Saint Pancras Town Hall in London, England, Frater Peter Falcone brought to life images of the early days of Rosicrucian Park with touching, intimate recollections. The events recounted are a vivid portrayal of the late Imperator’s passion for members who would drop by after work several times a week to assist Frater Lewis in assembling what would become the first American-built planetarium equipment in the United States, to be housed in the new planetarium at Rosicrucian Park.

As related by Frater Falcone, the evening continued into the wee hours of the morning with no sense of fatigue felt by any of the participants.

Another mid-1930s reminiscence tells of Frater Lewis announcing to his companions that they would comprise an orchestra to entertain the membership



H. Spencer Lewis with the Rosicrucian Planetarium’s original star projector, which he built, in 1936.

at an upcoming Rosicrucian convention. It did not deter Frater Lewis in the least that he was the only accomplished musician among the lot. To aid Frater Falcone in playing the bass violin (an instrument Frater Falcone knew nothing about!), Frater Lewis reduced the notation and the fingering to the corresponding mathematical essences and proceeded to make numbered chalk marks on the fret board of the bass, indicating which of his fingers the numbers represented. There were only three rehearsals before the performance at the opening of the Rosicrucian Convention that year, and yet through Frater Lewis's genius, the limited program was well performed and the music warmly received.

The spirit that had continued in the Park after the transition of H. Spencer Lewis was embodied in the accomplishments of his son, Emperor Ralph M. Lewis. Rose-Croix University and the Research Library had reached new levels of eminence and excellence. The next paragraph describes the evolution of the Rosicrucian Egyptian Museum into a world-class institution during Ralph M. Lewis's tenure.

It took decades, but Ralph Lewis's continuation of his father's dream was finally realized in November, 1966, as the doors opened to the largest display of Egyptian artifacts in western North America, and the only such museum on the planet architecturally designed in the Egyptian revival style, and situated in an Egyptian-style park. Even the moving of the artifacts was personally and lovingly supervised by the Emperor.³

"Reaching the Roof"

In a 1930s *Rosicrucian Digest* article entitled "Reaching the Roof," H. Spencer Lewis declared his views on success and

achievement. There was no miniature scale dimension to Frater Lewis's plan for the Rosicrucian Order or for Rosicrucian Park. The opening paragraphs of the article explain the derivation of the title:

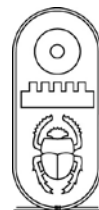
Not long ago a contractor started to build a home in the suburbs of this city, and I was interested in watching the care with which he constructed the foundation. It appeared to me that a very fine and attractive home was to be built on the concrete walls, which he planned and constructed so carefully.

Shortly thereafter I met the contractor at a luncheon and asked him how his new house was progressing, and was astonished to hear him say that he was just completing the roof. "Why," said I, "you have reached the roof very quickly."

"Yes," replied the contractor, "you know when some persons build, they plan a roof that is very close to the ground and it does not take much time or much effort to build up from the foundation to the roof."⁴

If you've already guessed that Frater Lewis was among those whose roofs are never near the ground but so far above the ground, let his words – again from "Reaching the Roof" – confirm your supposition.

I allowed my mentally-created structure to tower into the skies to enormous heights and I raised the roof of the structure so high that from where I stood in the picture I could not see where it was nor what it looked like. In fact, I never felt sure that there was a roof



upon this mental structure or that a roof was even necessary, for it seemed to me that the only thing to consider was the making of the foundation so strong and the walls so supported, that story after story could be added to the building in its rising heights without limit and without fear of collapse or weakness.⁵

This unlimited visionary approach has been the driving and sustaining force animating Rosicrucian Park for the last ninety years. The principle of visualizing and still keeping oneself open to the inspirational touch of the hand of the Cosmic is in fact an exercise in humility. It could be expressed as cultivating the patience necessary to avoid reaching our roof too soon.

Good painting instructors advise the novice to resolve details slowly and patiently, thus allowing intuition and inspiration to play their part in the creative process. H. Spencer Lewis's oil paintings and watercolors, still to be found at the Park, testify not only to his ability as a painter, but also serve to demonstrate what can be accomplished when we believe not only in ourselves, but in something greater.

When Ralph M. Lewis became Emperor after the transition of his amazing father in 1939, this unlimited perspective was perpetuated and the further evolution of Rosicrucian Park continued. An erudite and articulate mystic, Ralph Lewis had increased the wealth of Rosicrucian literature and profoundly enhanced the landscape of Rosicrucian Park. During Ralph Lewis's tenure, his father's hope to construct a new Supreme Temple was realized in 1949, and a much-expanded Rosicrucian Egyptian Museum as we know it today became a reality in 1966.

Rebuilding AMORC

The War Years and After

The war years at Rosicrucian Park were a time of intense activity. The massive rush to enlist in the Armed Services had created a diminished work force nationwide. In response to this circumstance, Supreme Grand Lodge officers at the Park picked up brooms, mops, and gardening tools to keep the buildings and grounds in apple-pie order for the duration. To allow any deterioration of the premises would have been a kind of a defeat and a disservice to those who looked to this oasis as their spiritual home. Activities and programs continued at Rosicrucian Park despite the irregularities imposed by the war on American society.

Rosicrucian Convocations and Initiations were held throughout World War II, and the Order continued producing the full complement of monographs, books, and magazines for distribution to Rosicrucian students at home and in the trenches (although the thinness of the *Rosicrucian Digest's* paper in the 1945 issue attests to rigorous wartime paper rationing). Conventions and Rose-Croix University International courses (known as RCU in those days) continued to be held at the Park. In a preface to the 1944 edition of *Hieroglyphs*, the RCU yearbook, Frater Cecil Poole wrote the following:

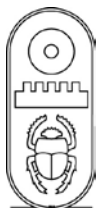
If we want to be successful in meeting the challenge of a complex environment, such as exists today, we find it increasingly necessary to draw not only on our own experience, but upon the experience of those about us and those who have preceded us.⁶

Opportunities to put such exchanges of experience into action did indeed present themselves.

A Passion For Science



Clockwise from top left: A serviceman and his companion view the Science Museum's Foucault Pendulum, 1940s; Star-struck youngsters eagerly anticipate the Planetarium's next "Theater of the Sky" shows, early 1950s; Frater Erwin Watermeyer's RCU Physics class, 1940s; The seismograph in the Planetarium's Science Museum recorded California's frequent earthquakes, 1950s.



During the war years, numerous fratres and sorores in military service had come through the San Francisco Bay Area, and others had been stationed at nearby bases, affording them the opportunity to visit Rosicrucian Park and attend RCU. One Rosicrucian Convention during those years included a special forum that focused on members in military service. These Rosicrucian students were able to relate how their studies were enabling them to adjust and to be flexible in dealing with the harsh realities of wartime military service.

Throughout the Rosicrucian Order, there was a consciousness of the necessity to serve those serving our nation. In Los Angeles, the AMORC Hermes Lodge had made its library and social room available for twelve hours each day to Rosicrucian servicemen and servicewomen and their friends, providing a warm welcome and refuge from the exigencies of military life.

Even before the end of World War II, appeals for Emperor Ralph M. Lewis's presence in Europe had made their way to Rosicrucian Park via the underground. Rosicrucian officers from the Continent had greatly desired the rebuilding of the Order following years of devastation. Considering the extremely sensitive and restrictive nature of communications among mystics in such perilous times where stray information could be a matter of life or death, it is very significant that these messages were given priority. After all, the Rosicrucian Order and its teachings did not find favor in the

eyes of the fascist regimes. In Europe, literature and properties belonging to the Order had been destroyed as casualties of war or as intentional targets of repressive rule. Anticipating a time when the light of Rosicrucian learning could again burn more brightly, those courageous European fratres and sorores – the caretakers of the Order on the Continent – took the risk of contacting the Emperor in the only way possible.



Emperor Ralph M. Lewis, 1944.

In the spring of 1945, Emperor Lewis attended the World Security Conference, convened at the War Memorial Opera House on Van Ness Avenue in San Francisco. This conference of leaders from around the world gave birth to the United Nations. The war in Europe ended May 7, 1945, and the Emperor immediately began making arrangements and “doing battle” with all the multinational red tape that a trip to post-war Europe would entail. In the summer

of 1946, the journey to Europe was finally possible. A heartwarming reunion in Paris with the European Legate, Soror Jeanne Guesdon, preceded the F.U.D.O.S.I. Conclave in Brussels. (F.U.D.O.S.I., in French, *Fédération Universelle des Ordres et Sociétés Initiatives*, or in Latin, *Federatio Universalis Dirigens Ordines Societatesque Initiationis*, was a federation of Rosicrucian and other mystical orders dedicated to perpetuating the initiatic traditions.) In her book, *Great Women Initiates*, Soror Hélèn Bernard recounts more events from the remarkable life of Mademoiselle Guesdon. Meetings with officers of several European

jurisdictions followed, and the groundwork for European reestablishment was begun. On the home front, a tremendous relief effort on the part of AMORC affiliated bodies across America went into full swing to assist Rosicrucians in Europe and in the Pacific region.

Another very visible contributor to the Park as we know it today was architect Frater Earle C. Lewis, the talented brother of Emperor Ralph Lewis. Earle had served as architect for the Supreme Temple, the AMORC Administration Building, the Research Library, and the Rosicrucian Egyptian Museum. His powerful, monumental designs give the Park its visual cohesion, a vital element of esthetic unity. He was also, for many years, the painting and sculpture instructor for RCU. Even if one was not to achieve the master painter level of a da Vinci, a Cassatt, or a Monet (at least in this incarnation), a profound understanding and appreciation of the creative process was imparted to every student who was fortunate enough to participate in one of his classes. Frater Lewis held his painting classes in the open air, with the Park as part of the visual inspiration for his students – yet another inspiring role the Park has played.

During his tenure as Emperor, Ralph M. Lewis was also responsible for a monument of a different kind. He had crafted a body of literature that is outstanding in the history of mysticism. With unequalled clarity, he defined the concept of “Rational Mystic” for the twentieth century and perhaps for all time. *The Sanctuary of Self, Through the Mind’s Eye*, and *The Conscious Interlude* are but a few selections of the scholarly, yet never pedantic works that comprise the legacy that he bequeathed to Humanity. These works resonate with the mathematician and the physicist, as well as with the Hermeticist. The necessity for humility is imparted in terms that are practical. A

palpable sense of reverence for the Divine permeates these works that at first might seem an incongruity in such a rational format. Upon reflection, this makes perfect sense. Emperor Lewis had lived through several periods of occult and mystical resurgence. Some of the practices advocated during these times of revival were at best questionable, and at worst harmful. Maintaining objectivity in one’s studies was a tradition of Rosicrucian study that Frater Lewis felt could not be overemphasized, and nearly all his books, articles, and discourses make reference to this vital approach to enlightenment.

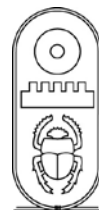
Frater Lewis communicated clearly and succinctly, an all too rare quality in a mystic, and his recorded discourses reveal a profound love of sharing what he had learned. His capacity for clear, compelling analogy was vast. The following excerpt gives a simple, yet powerful, clarification of the difference between knowledge and wisdom:

All knowledge does not stand the test of time. True wisdom does. It is sagacious in meeting circumstances and applying what is known in the right manner. Time proves or disproves decisions that people make. The knowledge that survives and continues to be applicable when called upon is Wisdom.⁷

It is humbling and inspiring to recall while relaxing on a bench in Rosicrucian Park that such powerful literature was composed in this amazing setting.

The Mysterious Mummy

In 1971, a landmark event took place at the Rosicrucian Egyptian Museum when an unexpected visitor came to stay: A mummy case had been purchased as part of the on-going acquisitions, and the supposedly empty case was found to





As yet unidentified, this mummy discovered in Usermontu's coffin exhibits hallmarks of Nineteenth Dynasty mummification practices. Note the crossed arms and opened mouth. In the insert to the right, the pin joining the mummy's femur and tibia demonstrates a sophisticated knowledge of joint articulation.

be occupied! This priceless find has been the subject of continuing investigation as to the actual identity of the mummy. This research continues today. In the course of these investigations, an X-ray examination revealed an iron pin in one leg, evidence of an ancient repair, although it is still not certain whether this repair had taken place after the transition of this person or is an example of ancient surgery.⁸

There is indeed a certain amount of mystery connected with the mummy found occupying the beautifully crafted coffin of the priest Usermontu, who lived in Thebes in the Twenty-Sixth Dynasty (ca. 600 BCE). The story begins with the rescue of artifacts so that they might be properly conserved and displayed with the reverence due to human funerary relics. The 1971 Neiman-Marcus Christmas Catalog offered a pair of "His and Her" mummy cases. Usermontu's

case and its companion, a Ptolemaic period woman's coffin, might have been destined for a decorative and relatively anonymous existence in an affluent Dallas suburb but for the quick action of a soror in Texas. She had contacted the Rosicrucian Egyptian Museum and was instrumental in securing the purchase of the cases. When the mummy cases arrived from England, they went through Customs in Florida. X-rays revealed that Usermontu's case was occupied! This complicated the Customs processing and involved the police, since it had to be established that the human remains were not the result of a crime. The antiquity of the ancient stowaway was established, and even if it had been a case of foul play, the likelihood of producing witnesses was remote. The mummy cases and the unsuspected traveler were released to the care of the Rosicrucian Egyptian

Museum.

Even after more recent examinations of the mummy had been performed and the pin discovered, ongoing scrutiny indicates that the remains could conceivably be those of a resident of the Nineteenth Dynasty, 600 years earlier than originally suspected, thus making the presence of the metal pin even more astounding.

Step into the Museum for a moment and let your eyes adjust to the cooler light. Turn to the right, descend a short flight of stairs, and approach the case that contains the remains of this, as yet unidentified, time traveler. Notice the crossed arms with manicured hands displaying nails dyed with henna. The posture

and the dye were particular features of the Nineteenth Dynasty and, as a rule, had been reserved for Royals. Based on criteria put forth in *The Mummy in Ancient Egypt*, by Aidan Dodson and Salima Ikram, former Rosicrucian Egyptian Museum Curator Lisa Schwappach matched eight out of ten potential conditions that were particular features of the Nineteenth Dynasty mummification practices. Behind you are two exquisite mummy cases of similar design. The male mummy case was

the intended resting place of Usermontu, and the adjacent coffin was that of a kinswoman, probably a cousin. Her name was Ta'awa Ta-sherit. Charm and beauty still radiate from her masterfully carved

portrait. Her coffin was acquired in 1980 from Sotheby's, the international art auction house, thus effecting a long-delayed family reunion. The cases are of slightly different heights, yet the proportions, dimensions, and placement of carvings, as well as the similar palette of hand-produced colors, proclaim that these might be the work of a single workshop or artisan.

Conventions Bring the World Together

In August 1928, Rosicrucian Park hosted its first convention. More than twenty AMORC Conventions have been held at Rosicrucian Park and in San Jose since then. Conventions include presentations, workshops, opportunities for fellowship,

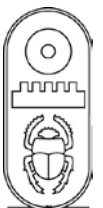
and special convocations to raise the level of Rosicrucian activities throughout the world.

The 1943 Rosicrucian Convention was attended by a strong representation of American and Allied military personnel. In that time of world strife, discussions and forums affirmed the value of the Rosicrucian teachings and principles as valuable means of dealing with

challenging circumstances, and a renewed sense of dedication to the Order was forged while a deeper understanding of Rosicrucian purpose was conveyed to the community.



1964 AMORC International Convention. From left, Grand Councilor Frances Holland (Southern California), Grand Councilor Harold P. Stevens (Eastern Canada and Western New York), and Convention Co-Chairperson Dr. Lonnie Edwards (currently Vice President of the English Grand Lodge for the Americas) at Rosicrucian Park.



In 2004, the AMORC World Peace Conference was held in San Jose. More than 2,000 members from 70 nations around the world participated in this AMORC World Convention dedicated to Peace. Along with many other memorable moments during the convention, Emperor Christian Bernard dedicated the Rosicrucian Peace Garden – an educational garden authentic to the Eighteenth Dynasty of ancient Egypt.

In July 2010 hundreds of Rosicrucians and friends gathered at Rosicrucian Park for “Hidden in Plain Sight: The Influence of Western Esoteric Movements on Modern Thought,” a conference for scholars and practitioners sponsored by the Rosicrucian Order, AMORC.

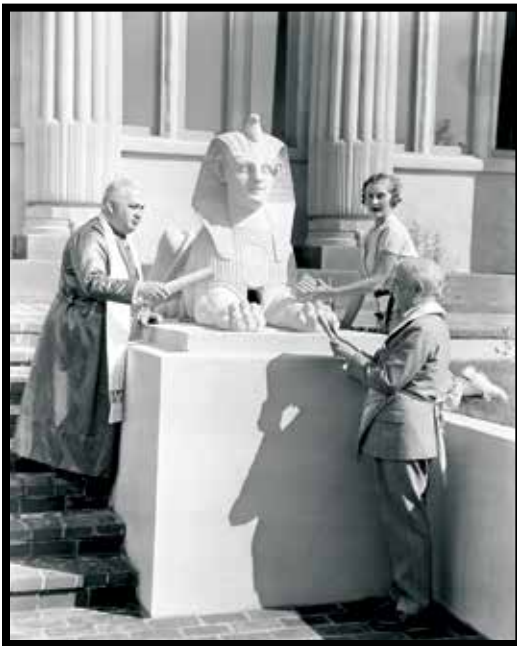
The 2015 AMORC World Convention was held at Rosicrucian Park, celebrating the 100th anniversary of the founding of the Rosicrucian Order, AMORC. Thousands of members participated in this historic event, at which Emperor

Christian Bernard opened the time capsule that H. Spencer Lewis had placed between the paws of the sphinx in front of the RCUI building in 1934. Emperor Bernard then placed a time capsule in this same location to be opened by a future generation of Rosicrucians.

To be continued...

Footnotes

1. Currently the Grand Temple.
2. Armstrong, Steven, unpublished paper, 2001.
3. Ibid.
4. Lewis, H. Spencer, “Reaching the Roof,” *Rosicrucian Digest*, Vol. X, No. 1, February, 1932, p. 4.
5. Ibid.
6. Poole, Cecil A., *Hieroglyphs*, Rose-Croix University, Rosicrucian Order, AMORC, 1944.
7. Lewis, Ralph M., “Why Does Man Reject Wisdom?” *Rosicrucian Forum*, Vol. 56, No. 5 (April 1986), p. 99.
8. Armstrong, Steven, unpublished paper, 2001.



Emperor H. Spencer Lewis installing the time capsule in the sphinx in front of the RCU Building in 1934.



Emperor Christian Bernard and Grand Master Julie Scott installing the new time capsule, for future generations, in the same location during the 2015 AMORC World Convention.

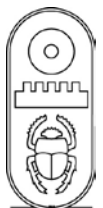
THEN AND NOW



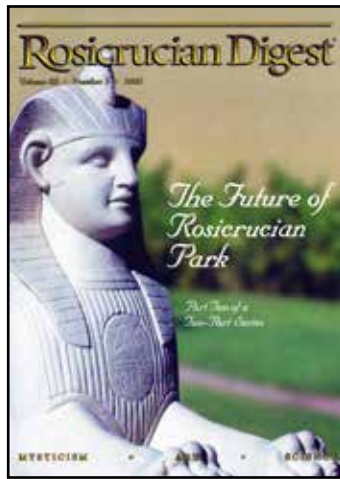
Despite a decade of worldwide economic depression, H. Spencer Lewis's vision of Rosicrucian Park, seen at left in an aerial photo in 1939, came to fruition. Beginning at the top center of the photo and moving clockwise, we see the Egyptian Obelisk (in its previous location), Planetarium, Park Portal, Francis Bacon Auditorium, AMORC Administration buildings (previous), and the Egyptian, Oriental Museum. A rounded section of the building (behind the Museum) contained the private office of Emperor H. Spencer Lewis, behind which can be seen the two radio broadcast towers of AMORC.

In the center of Rosicrucian Park are the Plaza Fountain, Akhnaton Shrine, and Rose-Croix University Building – behind which is the just-completed Rosicrucian Research Library. Adjacent to the Library (left center side of photo) is a large vacant lot, the eventual site of the Grand Temple, constructed in 1949. As can be seen, in 1939, there were still a number of private homes occupying the city block that was rapidly becoming Rosicrucian Park. Emperor Ralph Lewis later purchased these homes and removed them.

Today's verdant Rosicrucian Park, seen at right, is an oasis in San Jose, now the tenth largest city in the United States. Lush gardens and the coolness of shade trees welcome and refresh guests. The Grand Temple (1949, top left with solar panels and golden roof trim), the Rosicrucian Egyptian Museum (1966, top center with solar panels on white roof), Administration Building (1971, right center), Peace Garden and Alchemy Garden (2004 and 2014 respectively, behind the Administration Building), Medicinal Native Plants Garden and Labyrinth (2015, left center) are all additions after 1939.



WE DID IT!



Dear Fratres and Sorores,

In 2002, on the occasion of the seventy-fifth anniversary of the founding of Rosicrucian Park, the Board of Directors of the English Grand Lodge announced the plans for the Future of Rosicrucian Park in a special issue of the *Rosicrucian Digest*. Some of the goals seemed formidable, however they were so important that we decided to include them all.

Today, most of these goals, plus many more, have been achieved, thanks to the exceptional vision and commitment of our Board and the generosity of thousands of Rosicrucian members around North America and the Caribbean.

The next few pages describe some of the extraordinary projects that we have all accomplished together.

Thank you to everyone who has participated in the preservation and perpetuation of Rosicrucian Park. Your support has made all of this possible!

I hope that each of you will visit or re-visit Rosicrucian Park soon, to experience its beauty and tranquility. We look forward to welcoming you!

With sincere appreciation for your support and my warmest wishes for Peace Profound,

Sincerely and fraternally,

A handwritten signature in blue ink that reads 'Julie Scott'.

Julie Scott
Grand Master

Accessible to All

Since 2002, we have constructed and installed ramps, elevators, and lifts making the historic Rosicrucian Egyptian Museum and Planetarium, Francis Bacon Auditorium, and the Rosicrucian Research Library buildings accessible to all. The gardens at Rosicrucian Park are also wheelchair accessible, including the Alchemy Garden and the Peace Garden; the Rosicrucian Labyrinth also has ground level borders providing guides for visually challenged guests.

Alchemy Exhibit

In anticipation of the opening of the new Alchemy Museum at Rosicrucian Park, the Rosicrucian Alchemy Exhibit (curated by Frater Dennis Hauck, Ph.D.) features a journey through the seven stages of the Alchemical process, a meditation chamber, and a full-size reproduction of an Alchemist's workshop.

Alchemy Garden

The Alchemy Garden at Rosicrucian Park, dedicated in 2014, features four elemental gardens, each representing one of the primary elements of Alchemy – Earth, Air, Fire, and Water. Each elemental garden culminates in a raised planter at the center of the garden, formed in the shape of the Alchemical symbol that represents that garden's element. Each planter contains plants associated with the respective element, for use in the Alchemy Laboratory.

All of the plants throughout the garden are native to northern California or are drought-tolerant, and represent characteristics of the respective alchemical elements, by showing the appropriate colors, characteristics, or ecological habitat associations. For example, native plants

that are ecologically adapted to fire are in the Fire Garden, along with plants with red flowers, bark, berries, etc.

Alchemy is one of the mystical traditions that greatly contributed to the Rosicrucian Tradition and is studied by Rosicrucian students.

Francis Bacon Auditorium Renovation

Built in 1931, Francis Bacon Auditorium was completely renovated in 2008, restoring its historic appearance and adding accessible restrooms, a chairlift, and a wheelchair ramp.

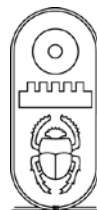
Native Plants Gardens

Rosicrucian Park has been organic since the year 2000 and since 2005 more than 5,000 native plants have been planted, replacing water-hungry lawns. This has resulted in a savings of more than 10 million gallons of water per year! The cumulative financial savings of the Native Plants Gardens since 2005 to today is \$572,000. The yearly savings increases every year as water gets more expensive. In 2017 alone the savings will be \$63,000. Please try this at home!

Net Zero Energy Status

Rosicrucian Park now produces enough clean, renewable energy to meet its own annual energy consumption requirements. In addition to updating the heating and air conditioning system in the Museum, cool roofs were installed on the Grand Temple and Museum.

Becoming Net Zero Energy is challenging enough for new buildings and almost unheard of for existing buildings, especially the historic buildings at Rosicrucian Park that were built as early



as 1931. In fact, experts said for years that this goal was impossible, however we persisted. With this initiative, Rosicrucian Park has reduced its energy consumption so substantially that it now meets 100 percent of its energy needs with new efficient solar panels. The resulting energy savings means that this project will pay for itself in thirteen years and the savings to the environment began immediately.

Peace Pole

This beautiful hand-crafted monument displays “May Peace Prevail on Earth” in twelve languages. There are tens of thousands of Peace Poles planted in 180 countries around the world - all dedicated as monuments to Peace.

Each year the United Nations celebrates September 21 as the International Day of Peace. Peacebuilders everywhere perform a powerful act of planetary acupuncture on this date by sending energy through all the Peace Poles around the planet for a Global Attunement of Peace.

At Rosicrucian Park we also celebrate the Rosicrucian Day of Peace on the fourth Sunday of June each year. All are welcome.

Pythagoras Statue

Pythagoras (ca. 570 to 490 BCE) is one of the most important philosophers in the history of the Western world.

He deeply influenced astronomy, cosmology, mathematics, and philosophy – especially the Rosicrucian Tradition. The Pythagorean Way of Life serves as a model of moral and ethical values that deeply resonate with the Rosicrucian Tradition. His study of the universe was inspired by his desire to feel a closer connection with the Divine. This inquiry, initiated 2,500 years ago, can rightly be called the

beginning of the scientific inquiry that continues to today.

This statue, installed in 2012, is an authorized reproduction of the original created by Nicholas Ikaris, which stands at the harbor of Pythagorio, Samos, Greece – the birthplace of Pythagoras.

Rainwater Harvesting

This project harvests precious rainwater from several roofs to large hidden storage tanks, saving more than 35,000 gallons of rainwater per year for irrigation use.

Rosicrucian Egyptian Museum New Mobile App

The Rosicrucian Egyptian Museum recently released its new mobile app, serving as a valuable resource for members, researchers, students, and the general public.

Rosicrucian Egyptian Museum Renovation

The Rosicrucian Egyptian Museum hosts 110,000 guests per year, including 26,000 sixth graders (California’s sixth grade social studies curriculum includes ancient Egypt). In addition to making the Museum completely accessible to all guests (new ramp, chairlifts, and restrooms) and upgrading the heating and air conditioning system (the new cutting-edge system uses less than 10 percent of the energy that the previous system used), all of the galleries and artifact cases have been updated presenting the latest information regarding ancient Egypt. The museum has also created Tour Expeditions for school groups, which are experiential journeys through the museum, and the Junior Archaeologist Program for young people includes participatory workshops

culminating in a Night in the Museum (sleepover) graduation ceremony.

Rosicrucian Labyrinth

The Rosicrucian Labyrinth, dedicated in 2015, is based on the design of the Chartres Labyrinth, which has inspired spiritual wayfarers for at least 800 years. Labyrinths around the world have been effective meditation tools for millennia.

The paths of the Rosicrucian Labyrinth are surrounded by native plants, which create the outline of the labyrinth design. The paths were built sufficiently wide so that guests in wheelchairs can easily navigate the turns. An oak grove, sacred in many of the ancient mystery traditions, surrounds the Labyrinth.

This beautiful Labyrinth, accessible to all and nestled within this sacred grove, provides the opportunity for the hundreds of thousands of members and guests who visit Rosicrucian Park each year to experience its tranquility in new and profound ways. It also demonstrates the benefits of living in harmony with our environment and our natural resources – a principle at the core of the Rosicrucian teachings and a practice especially important at this time in humanity's history.

Rosicrucian Peace Garden

During the 2004 AMORC World Peace Conference, Emperor Christian Bernard dedicated this beautiful educational garden, authentic to the Eighteenth Dynasty of ancient Egypt. It is based on examples of gardens from the remains of the city of Akhetaton, now called Amarna. The ancient Egyptians would relax in a garden like this next to their home – a garden full of medicinal plants and beautiful and fragrant flowers.

Thoughtful attention was given to

every detail in the Rosicrucian Peace Garden, creating a truly educational and inspirational experience for guests at Rosicrucian Park.

Rosicrucians and friends celebrate the Rosicrucian Day of Peace in the Peace Garden on the fourth Sunday of June each year.

Rosicrucian Planetarium Renovation

In 2003, the historic Rosicrucian Planetarium (built in 1936) was structurally renovated and updated. A Rosicrucian Welcome Center was also created in the lobby. This building of Moorish design (honoring the important contributions of the Arab astronomers) was the fifth planetarium built in the United States and the first to house an American-made star projector, designed and constructed by H. Spencer Lewis. Today complimentary space shows are presented daily.

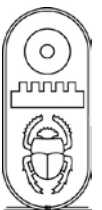
Rosicrucian Research Library

The collection of the Rosicrucian Research Library began in the early 1900s with H. Spencer Lewis's personal library, which he bequeathed to the Research Library. The current building, envisioned by Emperor Ralph M. Lewis, was designed by his brother, architect Earle Lewis, and was constructed in 1939.

Dedicated to the pursuit of Rosicrucian knowledge, the Rosicrucian Research Library contains a remarkable collection of books and other research materials on most esoteric subjects, as well as cultural, scientific, and other fascinating material.

Rosicrucian members, visiting scholars, students, and interested members of the public are welcome to study here.

The Library staff recently completed an extensive inventory project and, with the help of volunteers, is translating into



English and digitizing a number of rare books important in the Rosicrucian and Martinist traditions.

The Rare Books Room, dedicated in 2015, displays some of the Library's

most important works, including the Rosicrucian Manifestos of the early 1600s, rare books by Jacob Boehme, Michael Maier, Robert Fludd, Francis Bacon, Isaac Newton, Louis-Claude de Saint-Martin, and other exceptional works.



At left, native poppy plants in the Earth element planter in the Alchemy Garden in front of the RCUI Building (future home of the Alchemy Museum).

Below, the Rosicrucian Manifestos in the Rosicrucian Research Library's Rare Books Room.



At left, the opening of the Alchemy Exhibit with Frater Dennis Hauck, Ph.D., Curator of the Exhibit and of the new Alchemy Museum, which will be built when the funds are raised.

New museum mobile app.



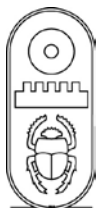
New 3D models of museum artifacts. To view the one above, visit: <https://skfb.ly/68TZI>



Net Zero Energy: The Grand Temple harnessing the energy of the sun with solar panels.



New wheelchair accessible entrance ramp to the Rosicrucian Egyptian Museum.





At left, Junior Archaeologists learning how to write hieroglyphs.

At right, hundreds of Rosicrucians and members of the community celebrated the Solar Eclipse in the Labyrinth at Rosicrucian Park on August 21, 2017.



At left, Imperator Christian Bernard dedicating the Rosicrucian Peace Garden during the 2004 AMORC World Peace Conference.

REACHING THE ROOF

H. Spencer Lewis, FRC

Not long ago, a contractor started to build a home in the suburbs of this city, and I was interested in watching the care with which he constructed the foundation. It appeared to me that a very fine and attractive home was to be built on the concrete walls which he planned and constructed so carefully.

Shortly thereafter I met the contractor at a luncheon and asked him how his new house was progressing, and was astonished to hear him say that he was just completing the roof. "Why," said I, "you have reached the roof very quickly."

"Yes," replied the contractor, "you know when some persons build, they plan a roof that is very close to the ground and does not take much time or much effort to build up from the foundation to the roof."

I could not help pondering over his rather philosophical statement because it contained a whole book full of thought. Undoubtedly, one of the reasons why so many persons in the world today have not achieved a higher or greater place in life is that they have too easily reached the roof. In all of their plans, in all of their considerations, desires, and ambitions, they visualized a roof that was very close to the foundation, and after their structure was completed and the roof in place, their building was lowly, humble, insignificant, and probably insufficient to represent their true possibilities in life.

Truly, one can dream too vaguely, too ambitiously, or too magnificently, and place the roof of one's contemplated structure far beyond feasible heights, but it is very seldom that the ones who do this fail to reach an impressive height in their desire to reach the roof. They may fail to fulfill their plans, but in their attempts to do so they

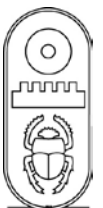
often rise far beyond those who are ultra-conservative and too careful.

Of the two classes of individuals, those who are extremely conservative or pessimistic, doubtful, skeptical, reserved, and hesitating are the losers in life's great game. Such persons start out with self-imposed limitations, and it is seldom that they reach beyond those limitations. Those who are overambitious, and who seem to hitch their wagons to a star, and who think that the sky is the limit, and that nothing is beyond their capabilities are more apt to achieve success and at least accomplish something magnificent than those who are self-restrained.

Meeting Obligations

I have heard economists and some of the most eminent financiers in America say that the only way that young married couples or young persons individually ever accumulate vast material holdings or become possessed of real material wealth is by getting into debt and by assuming large contracts and obligations, and then being forced to meet them. They say that more homes have been acquired by young couples who have plunged themselves into the obligation of paying for a beautiful home than by those who attempted to save for it and buy such a home when sufficient funds were at hand. However true this may be, I do know that the man or woman who mentally conceives and plans a great structure or career in life and determines to make good on these plans is the one who generally succeeds in doing so.

The greater the ambition, the greater the enthusiasm and the desire to make good. The higher and more lofty the goal, the more determination is exerted to reach it. Commonplace obstacles that deter and



disparage the individual who is attempting to reach only a mediocre place mean nothing to the one who has a great plan or an enormous idea to work out.

Stick With It!

Resorting again to the illustration of building a home, we can see that the person who plans to build only a four-room bungalow, twelve to fourteen feet in height, and build it quickly with a limited amount of money and time, will become greatly discouraged in his or her efforts to complete such a building if on the day planned for laying the foundation the rain pours upon the ground and continues to do so for a number of days until the ground is wet and soggy. And after the rain is over, if there are a few days of snow and freezing temperatures, then the builder will surely abandon plans of going to work to start the home. If the builder then meets with a few disappointments in securing the right material or a sufficient amount of capital, he or she will probably be discouraged completely, and permanently abandon the whole enterprise.

Such a person in planning a small and limited structure expects to complete it within a very short time and have it over with. Any obstacles that delay the matter for weeks or months are equivalent to obstacles which prevent the person from achieving his or her end altogether.

On the other hand, the builder who

plans a structure that will take a long time to complete and will have to be carried on through all kinds of weather and diverse conditions and circumstances, has the foresight to see obstacles that delay the project for a few weeks or months as inconsequential in comparison to the time necessary to realize the goal, and is therefore unaffected by these obstacles to any serious degree.

Building the Rosicrucian Order

I remember well the plans for our own organization when it became apparent that I would have to work out most of the details

for the development of the Rosicrucian activities in America for the new cycle under my direction. I might have given much thought to the possible delays, the inevitable disappointments, and the personal problems that would confront me. Considering these, I might easily have arranged to construct an organization that would have had a good foundation but a roof not too high above that foundation. But instead of doing this, I allowed my mentally-created structure to tower into the skies to enormous heights, and I raised the roof of the structure so high that from where I stood in the picture I could neither see where it was nor what it looked



H. Spencer Lewis on "Reaching the Roof": "I allowed my mentally-created structure to tower into the skies to enormous heights..." symbolized by Rosicrucian Park's obelisk in the process of being placed into position, 1937.

like. In fact, I never felt sure that there was a roof upon this mental structure or that a roof was even necessary, for it seemed to me that the only thing to consider was

to make the foundation so strong and the walls so supported that story after story could be added to the building in its rising heights without limit and without fear of collapse or weakness.

The plans seemed to be beyond reason, and many were the serious warnings given to me that I was undertaking too great a work, too great a structure to be accomplished in a lifetime, or by any moderate-sized group of individuals. Every possible or potential obstacle was carefully pointed out to me. As months and years passed, most of these obstacles made their appearance in due form and due time. Every one of the predicted interferences and hundreds unsuspected by even the wisest of builders likewise presented themselves. But since the work was an enormous one, the task a magnificent one, and the structure so bewildering in all of its dimensions, the obstacles, difficulties, problems, and delays were taken merely as a matter of course and really spared us all in our efforts.

What the structure is today is a result of the great plans. Whether these plans will all be realized in my lifetime or not is immaterial. The very greatness of the work has carried us on in its ponderous and overwhelming vastness. We are also hopelessly entangled in the scheme of things and we have no more fear of the ultimate being attained than we have of our long and carefully laid foundation crumbling away.

True, we have not reached the roof and it is not our ambition to reach the roof rapidly. The roof is still so far beyond us that we can only think of the work we have to do on each rising level of each

new section of height accomplished in our work.

How different is all of this from the conservative, limited plan of those who hesitate and fear to build and plan magnificently! It is only through the broadness of vision, through the unlimited heights of our ambitions, and the very greatness of our ideals that we really lift ourselves up and beyond the commonplace. The Rosicrucian organization in America is planned to be in its present cycle just



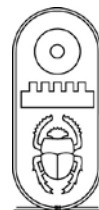
H. Spencer Lewis

what it has been in each of its previous cycles in this and other lands; namely, an unusual, distinctive, magnificent structure of unlimited and unrestricted heights of attainment. It must not only battle its way in attempting to rise above the pull and influence of earthly matters as it reaches up into the heights of glory, but it must push its way through the clouds that gather in the heights above

the earth and often darken and obscure the heavens beyond. It means work and sacrifice and a steadfastness of faith, as well as a determination to bear the burden of the cross until the heights are reached, and then raise that cross upon the very pinnacle.

To those thousands of members and readers who have expressed their joy and pride in being associated with the work of this kind, let me urge that in their own lives they plan with the greater vision in mind and with the illimitable heights as the true domain of their creating, and in this way find the joy of reaching out and beyond the average and the commonplace into the unique and the exceptional.

Do not be in such a hurry to reach the roof of the structure that you will plan it too close to the earth.



GRAND TEMPLE HISTORY

Almost from Rosicrucian Park's inception in 1927 there was an AMORC temple in Rosicrucian Park. When the first temple was erected in San Jose in the year 1928, for economic reasons it was located above the first floor of the Administration Building. It was not within the means of the Order at that time to purchase separate property on which to erect a temple.

Dedicated on December 2, 1928, the Supreme Temple, which duplicated the principal features of temples in Egypt, conformed to the traditional ritualistic requirements. H. Spencer Lewis created the artwork in the East. In beautifying the symbolic East he created a drama giving the viewer the impression of looking out from a temple in Egypt upon a vista of the Nile with the pyramids in the distance. The special lighting heightened the dramatic effects, and music filled the temple at various levels of sound depending upon what was to take place within.

By the late 1930s, AMORC's membership had outgrown this original small temple, and the Grand Temple we see in Rosicrucian Park today was already in the planning stages. World War II and scarcity of materials and funds had delayed the project, but in 1948 construction began.

Imperator H. Spencer Lewis had foreseen the need for a larger temple before his transition on August 2, 1939. He had desired to design and direct the construction of such a building, as he had done formerly, at such a time as the

financial status of the Order would make it possible. With the improvement in general conditions, the Board of Directors of the Supreme Grand Lodge, being conscious of the need of a new temple and of H. Spencer Lewis's wishes in this regard, decided in favor of such a plan.

A new temple, it was realized, must incorporate the traditional design – that is, Egyptian architecture and the symbolic arrangement of the lodge rooms – and at the same time meet existing demands for larger accommodations and greater comfort. After many preliminary sketches, a request was made of Earle C. Lewis, (H. Spencer Lewis's son who was a professional architect), to execute the final structural and architectural drawings for such a temple.

He was likewise requested to prepare and design all necessary interior fixtures, such as lighting, furniture, and so forth, and to supervise color schemes, and the like.

In the interim, the means for financing such a grand project had to be considered.

World War II had not yet ended: the price of building materials was inflated, as well as the cost of labor. Government restrictions had made it impossible to begin actual construction. It was, however, thought to be a propitious time to accumulate funds for the eventual building of the temple.

A special booklet, unique and attractive in design and presenting the plan for the new Supreme Temple, was disseminated to the entire membership of the Rosicrucian jurisdiction in the year 1945. The booklet solicited contributions from the members



The Grand Temple Shekinah.

for this important edifice. It likewise promised that everyone so contributing would receive a certificate acknowledging his or her generosity. Further, each contributor was given a form to sign and return to the Supreme Grand Lodge. Assurance was given that such forms would be deposited beneath a bronze plaque on the occasion of the dedication of the Supreme Temple and that these forms would remain there in perpetuity.

Before continuing on with the fascinating story of the new Supreme Temple, let's explore the need and the desire for such a structure within the Rosicrucian tradition. The existence of a temple is a central focal point in the Rosicrucian teachings and on the Rosicrucian path.

According to Jay R. McCullough, who was a Rosicrucian and the Curator of the Rosicrucian Egyptian Museum back in those days:

Those who have attended a general convocation in a Rosicrucian lodge room are familiar with the oft-repeated formula of which I am here submitting an excerpt: "We come to this sacred place, made sacred by our thoughts and conduct..." Let these words be the central theme behind every thought and picture expressed in the following paragraphs.

There is a basic, primary human need for the establishment of a sanctuary, a holy place, an area or spot set aside for the purpose of contact with the highest aspirations, forces, or power-concepts known

or sensed by humans. It serves in the human mind as a useful or comforting intermediary between humans in this material "world of strife" and the supra-mundane, causative forces, or higher spiritual energies toward which we reach for aid or reintegration. It serves as a doorway, a port of entry, or threshold through which we may enter and experience contact with the Divine and may be touched by the powers emanating from that higher source.

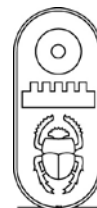
Each of us has made of our sanctuary, a core, a focal point, an outward physical expression denoting a place of concentration

where we can visualize the infinite touching the so-called finite. In greater or lesser degrees, we have devised various rituals to bring activity and a feeling of participation into the confines of our temple or sanctuary. These rituals, so we believe, enable or aid us to invoke or attune harmoniously with those forces or powers which we consider greater than our self or humanity, and serve to give us a sense of doing something about such forces instead of merely being aware of them or becoming inharmoniously engulfed by their imponderability.

Early humans probably first placed their sanctuaries on hilltops or situated them in a circular clearing made in a forest near a large tree. Sites where meteors had fallen and the locale of other



Grand Temple interior.



spectacular and natural phenomena also served as holy places, special places. Soon there evolved a class of individuals who were what might be called specialists in dealing with supra-mundane powers and energies, the shamans or medicine men and women. The houses or special medicine places of these people would naturally take unto themselves the attributes of the abode of the higher powers and those places became the prototypes of temples. Later, clans or orders of these sages were formed and established their sanctuaries as retreats and training centers for the initiates.

An early example of this concept would be the underground *kivas* of the Pueblo Indians in the American Southwest. Deep beneath the village plaza, these meeting places of the priestly orders are scenes of initiation, ritual, and ceremonial rites which tell the story of creation, explain humanity's place in our spiritual and physical environment, and how human beings may make advantageous use of that place in achieving those various goals toward which we aspire.

From the *sipapu*, or hole in the floor signifying our ascent into the upper world from the regions below, to the ladder leading to the village above, the kiva is a temple of initiation and a sanctuary made holy by the thoughts and actions morally native to and indigenous with the sacred community.

This quest for establishing sanctuaries or holy places for communing with deities or the sacred is found throughout

civilizations across time around the world. In the Western Hemisphere, the Toltecs, high on the inner Mexican plateau, erected immense pyramidal mounds of rubble and masonry as heaven-reaching symbols topped with their holy altar dedicated to the deities. The ancient Mayas built their beautiful pyramids, topped with dual temples and crowned with filigree in stone, as their expression of the urge to find a place in which to meet the concept of divinity.”

In the Eastern Hemisphere, the ancient Babylonians' square-based, pyramid-like, temple-topped ziggurats rising as miniature mountains from the Mesopotamian plains served as holy “mountains” erected out of their desire to reach beyond themselves and touch the stars of divinity.

The history of ancient Egyptian temples is well known to the majority of Rosicrucian students; and the reasons for building the sanctuaries, pyramids, and holy places form a living chapter in the story of the Mystery Schools. It is well to note, however, that in Egypt, as in all other lands possessing a culture or civilization, the houses of the deities, the sanctuaries where humans may retreat from seeming chaos and attempt to find attunement, were made of the most imperishable material obtainable in the region. Palaces, homes, and utility buildings were constructed of wood, sticks, wattle, or thatch—but the temples, the holy places, the sanctuaries were made as substantial and as indestructible as human ingenuity and the available

building materials would permit. They were constructed to last for ages, for they were considered as contact points for eternity.

In each Rosicrucian Lodge throughout the world there may be found a sanctuary, a material expression which is the symbolic heart of the Order, a place that stands for something far deeper which is made by human hands; a temple rich in color and design, and filled with meaningful symbols; a place of refuge and a point of symbolic contact with the God of our innermost being and with our brothers and sisters throughout the world.

As the Second World War came to an end in the late summer of 1945, the actual construction of the new Supreme Temple was delayed for three years, waiting for improvement in building materials and the possible substantial lowering of costs. Finally, the Supreme Council of AMORC authorized the letting of contracts for the construction of the new temple.

In 1946, anticipating the construction of the new Supreme Temple, AMORC Grand Master and Director of the Rosicrucian Planetarium, Rodman R. Clayson, wrote an article for the *Rosicrucian Digest* about Egypt's Temple of Dendera, which was dedicated to the goddess Hathor. Describing this magnificent temple, Frater Clayson wrote:

The impressiveness of the monumental stately temples of Egypt is perhaps revealed to best advantage at the Dendera Temple

of Hathor. In traveling up the Nile River and before reaching Thebes, one comes upon this grand temple, facing more to the north than northeast. The axis of the temple is directed to a position which in early times was held by the star Dubhe, in the constellation of Ursa Major, and was called the Ox Thigh by Egyptians. It is now familiar to us as the Big Dipper.

Originally built much earlier, the Dendera or Hathor Temple, was restored by Pepi I of the Sixth Dynasty, and again by Thutmose III of the Eighteenth Dynasty. [The present structure is only the last one of several structures that stood here successively in ancient times. The present temple dates from the Ptolemaic Era and was begun before the reign of Ptolemy

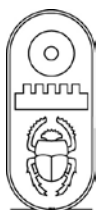
VIII. His name is found in the crypts. The work continued during the reigns of Ptolemy X, Ptolemy XI, Ptolemy XII, Cleopatra VII, and Julius Caesar. Their names are represented on the temple's rear murals and in several inscriptions.

Emperor Augustus is also mentioned. Also, there is an inscription stating that the decoration of the outer walls was finished in the second year of the reign of Emperor Tiberius. Thus, the temple as seen today was built from about 116 BCE to 34 CE.]

Architecturally, Dendera is one of the most beautiful structures in Egypt, and perhaps it is worth noting that the temples which we



Statue of Pharaoh Thutmose III at Rosicrucian Park.



see today are but restored shrines. There is no massive pylon in front of this temple, and this clearly indicates that there was to be no obstruction of the light of the star Dubhe entering the colonnaded halls of Dendera. Like the Temple of Karnak, Dendera stands within a spacious 1,000-foot square enclosure of sun-dried brick.

The Temple of Dendera was built to be astronomically aligned with the axis of the temple aligned with the ascension and path of a particular star. Many of the ancient Egyptian temples were astronomically aligned with the setting or rising of the Sun on a particular day (such as the first day of spring), or the declension of a particular star at a specific time of the year in the Egyptian calendar.

In two corners of the roof of the Dendera Temple are shrines dedicated to the mysteries of the death and resurrection of Osiris, which can be seen depicted on their walls. The famous Zodiac of Dendera occupied the ceiling of one of these shrines.

In the nineteenth century the Zodiac was cut from the ceiling and brought to France where it is on display in the Louvre Museum in Paris. Today, it has been replaced with a plaster cast.

In his article, Frater Clayson pointed out that as visitors approach Dendera Temple from the north, they will notice that over the temple's entrance portals there is a massive, overhanging entablature bearing a winged disk as the chief decoration. The winged disk, of course, is one of the prime symbols used by the Rosicrucian Order today.

Frater Clayson also pointed out in his 1946 article that the walls of the Dendera Temple are covered in bas-relief of once brilliant colors that depict elaborate rituals and religious ceremonies which occurred in the temple. Such inscriptions include the "Ritual of Dendera," involving the whole service as performed in the Two Lands of Upper and Lower Egypt. The mysterious ritual had to do with Osiris rising from the dead and being protected by Isis, who was his legendary wife. When it was built, Dendera was dedicated to Hathor, and it included a shrine to Isis. Plutarch, Diodorus Siculus, and other ancient authorities noted the synthesis of Isis and Hathor, especially in Hellenistic times. Both the Isis and Hathor Mysteries had points of similarity in common with many of the Ancient Mystery Schools.

Within the brick wall-enclosure of Dendera's Hathor Temple is the smaller Temple of Isis, the latter being built at right angles to Hathor and oriented to Sirius, the bright, blue, blazing star seen in the southeast. Sirius, long called the Dog Star, was consecrated in Egypt to Anubis, who was the god of the dead and was symbolized as having a dog's head. Isis Temple was one of seven temples oriented to Sirius.

Frater Clayson also pointed out that the elaborate ceiling decoration in the Dendera Temple's Great Hypostyle hall is entirely astronomical and is of special interest for its astronomical decorations.

Here he refers to the famous square Zodiac of Dendera which portrays star boats, decan stars, phases of the moon, and a scene showing the sun shining on the temple. This remarkable zodiac is divided into seven bands. Band



Zodiac of Dendera.

one in the ceiling's western section shows Nut, goddess of the heavens, in her usual posture stretched across the sky and touching the world at the four cardinal points, her slender body arching above, forming the vault of heaven. The god Geb represents the earth. Beneath Nut are the six northern signs of the Egyptian Zodiac: Aries, the Ram (Amon); Taurus, the Bull (Apis); Gemini, the Twins (two sprouting plants); Cancer, the Crab (Anubis); Leo, the Lion (Osiris); and Virgo, the Virgin (Isis). At the other end of the ceiling in the seventh band is a similar representation of Nut, stretching out across the sky above the remaining six signs of the Zodiac: Libra, the Scales (Horus); Scorpio, the Scorpion (Sit-Typhon); Sagittarius, the Archer (Sekhmet); Capricorn, the Goat (Mendes); Aquarius, the Water Carrier (Hapy or Shu); and Pisces, the Fishes (Nephthys).

The other five bands of the Great Hypostyle Hall Zodiac represent other aspects of the astronomical calendar such as the twelve hours of the night, the phases of the moon, the course of the Sun during the twelve hours of the day, the figures of the deities to whom each hour was sacred, etc.

The entire design and layout of this ceiling zodiac is highly intricate, and combined with the massive columns of the Great Hall, is very impressive. It indicates the incredible depth with which the ancient Egyptians understood astronomical concepts.

The signs of the Zodiac, such as the fish, ram, bull, and twins, are outstanding along with mythological processions of personages representing constellations in the Egyptian cosmogony. This Zodiac definitely associates Egyptian mythology with astronomy. In the middle section of the square Zodiac is portrayed the Sun's course in different parts of the day and of the year. Twelve positions of the Sun are

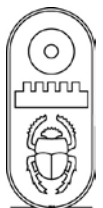
represented by the twelve boats of Horus.

Toward the end of his fascinating 1946 article *Grand Master Clayson* related the Dendera Temple to the new temple that was about to be constructed in Rosicrucian Park when he wrote:

We have elaborated at length on the beautiful temple at Dendera because it gives us an historical background for the new Supreme Temple to be built in Rosicrucian Park.... All Rosicrucians will be interested in knowing that the new temple will be a modified exterior replica of the Hathor Temple just described. Fronted with majestic columns and elaborately decorated with colorful figures and designs representative of Egyptian art, this splendid temple will be oriented to the southeast. The bright star Sirius may light the Rosicrucian Temple portals as it did those of Dendera so long ago.

One of the Dendera Zodiacs will be reproduced within the Rosicrucian Supreme Temple so that members may have an appreciation of the original Zodiac and the astronomical knowledge of the early Egyptians at Dendera.... The Egyptian architecture of this structure will blend in with the oriental designs of all the other wonderful buildings surrounded by green lawns at Rosicrucian Park. Very likely, visitors will see lofty, graceful palms standing as guardians of the Supreme Temple amid luxurious plants of tropic climes and blooming lotus flowers, as did the devotees of the Hathor Temple.

Hundreds of Rosicrucians will be seated at one time in the



183-foot-long temple as they come to participate in the convocation devotionals of dissemination and perpetuation of truth and the laws of the Cosmic. In the profound sanctity of this great temple there will be a condition where the presence of the Divine or the cosmic forces may be invoked; such will not be invoked by magical rites, but by the sincere devotion of the individual in the temple and the domination of the spiritual self.

Thus, Grand Master Rodman R. Clayton anticipated the building, dedication, and opening of the new AMORC Supreme Temple to be opened in Rosicrucian Park!

On August 20, 1948, Emperor Ralph M. Lewis turned the first shovel full of soil on the site of the new temple, while other officers of the Supreme and Grand Lodges witnessed the event.

Rosicrucian temples or lodge rooms are in Egyptian architectural design for the purpose of commemorating the traditional origin of the Rosicrucian Order in the mystery schools of ancient Egypt. In such lodge temples, reminiscent of a past civilization, Rosicrucians study the most recent disclosures and revelations, both philosophical and scientific, of natural and cosmic laws. The architectural design of Rosicrucian temples and lodge rooms is also symbolic of the continuous search for Light by humans down through the centuries.

The walls of the temple are ornamented, as in antiquity, with exquisite murals in several colors designed after those in the *Book of the Dead* (more accurately translated as the *Book*

of the Coming Forth by Day) and depicting as well authentic scenes of the life, customs, and mythology of ancient Egypt. Diana Bovée Salyer, former staff artist of the Los Angeles County Museum, and a member of the Rosicrucian Order, was selected to direct the staff of artists in this project.

On Sunday, July 17, 1949, at eleven o'clock, a.m., Pacific Standard Time, the new Supreme Temple was dedicated. On that occasion even Nature displayed her most favorable mood, for the day was brilliant but not excessively warm. Members from within a radius of one hundred miles had been invited. So that all might experience a convocation in the new temple on Dedication Day, arrangements were made for the conducting of three convocations. The first, in the morning, was a dedicatory one. The other two were usual temple convocations with brief and appropriate addresses by a presiding master.



Emperor Ralph Maxwell Lewis.

When the members entered the temple for the dedication, it was dark, except for the murals on the north and south walls. The Shekinah was dark as was also the East. Further, the Shekinah was bare of all the usual ritualistic accouterments. The guardians instructed members to make no salutation to the East before being seated. There was, in fact, no sacred lodge as yet established.

Emperor Ralph Lewis, who presided, gave the dedication address and directed the ritual. He had told of the transition of the previous temple, but had stated that its sacred elements were to be immortalized, to have a new birth in this, the new Supreme Temple. He then stated that the processional, which was about to begin, was traditional and was patterned after the one described

in the *Corpus Hermeticus* and in the records of the Rosicrucian archives as well.

At the Emperor's signal, the processional of officers, numbering over fifty, entered in full and colorful regalia, led by torchbearers carrying lighted torches. The whole company of officers was chanting "Ad Rosam per Crucem" as it entered. Slowly they proceeded down the north and south sides of the temple, the two lines walking abreast of each other. In accordance with the cosmological theme – that is, the ontological conception of the universe – each of the four primal elements – fire, air, water, and earth – were consecrated and their esoteric meaning explained.

For the occasion, sacred waters from the Nile, the Ganges, and the Indus rivers were brought from those faraway places to be used in the proper consecration of the temple. The symbolism of the stations or the orientation of the temple was explained by each of the officers assigned to such stations.

The Colombes in their ritualistic white robes, emblematic of their office, entered in a processional to the Shekinah. Several of their number ascended separately to the Shekinah platform and then placed on the altar a sacred accouterment which had been removed from the former temple, such as the candlesticks and the golden orb. This depicted the continuation, the immortality of the spirit and soul of the old temple. The remaining Colombes, individually, placed rose petals in the golden orb on the Shekinah to depict the intangible elements, those things not made of wood, stone, or any other substance, which make up the soul of the Supreme Temple. As these were deposited, the

Chaplain explained the nature of each of these elements as, for example, sincerity, loyalty, compassion, and so forth.

The final act was the consecration of the temple by invoking the Divine Mind at the fifth point of the lodge, namely, the

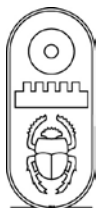


Rosicrucian Grand Temple at night.

Shekinah. The Emperor, followed by the Supreme Colombe, approached the Shekinah. Ascending to the altar, he requested all to aid in hallowing the premises by a concentration of their spiritual selves, a projection of their higher selves, to the Shekinah as a focal point. To assist in making the Shekinah the focus for their thoughts, he directed

that the Supreme Colombe light a single taper upon the altar. The Emperor then commented that it was most appropriate that the invocation or blessing upon this occasion – that is, the calling forth of the cosmic power – be by the late Emperor, H. Spencer Lewis. A recording of H. Spencer Lewis's voice, which had been made years before, giving the invocation, was then reproduced. Following the invocation and while the lighted taper was on the altar, with the members directing their thoughts in that direction, from out of the seeming space of the temple came the soft strains of *Ab, Sweet Mystery of Life*.

Upon returning to the East from the Shekinah the Emperor called upon the Supreme Secretary, Frater Cecil A. Poole, to address the assembly. Frater Poole acknowledged the contributions of the fratres and sorores throughout the world. To comply with the promise of the Order, he then requested the Grand Secretary, Harvey Miles, and the Grand Treasurer, James R. Whitcomb, to bring to the Shekinah the old chest of the late Emperor, H. Spencer Lewis, with its



symbolic designs, in which were all the forms signed by donors. These forms were ceremoniously placed in the platform of the Shekinah. They were sealed within it for posterity by the adjusting of a bronze plate atop the aperture. This plate carries a memorial tribute to the fraters and sorores for their kind aid.

The Supreme Secretary then invited the Grand Master, Frater Rodman R. Clayson, to the East to address the assembly. Frater Clayson acknowledged the many kind services of the frateres and sorores who had assisted in the final preparation of the temple by the giving of their skills and labor, most of them as volunteers.

The Emperor closed the convocation, as the East, which has a diorama depicting a vista of the Nile and the golden cliffs of the west bank opposite Luxor, showed the sun gradually changing to a moonlit

scene with vivid and impressive realism. In solemn procession, the officers retired at the sound of the great gong being struck twice, and the dedication was finished. It was now an event in history.

The Temple, now called the Grand Temple, has changed little in the sixty-eight years since its creation.

The walls of the Temple are decorated with beautiful murals, which are the work of Rosicrucian artist Diana Boveé Salyer, former staff artist of the Los Angeles County Museum. The murals, based on tomb and temple paintings, depict symbolical scenes meaningful both to Egyptologists and to Rosicrucian initiates.

The following is a description of the murals. Starting in the East, on the south side of the Temple, we begin with a description of the first of the fifteen murals:



1. Amenhotep IV, later known as Akhnaton, and his queen, Nefertiti, stand in the famous Window of Appearances. They are showering gifts upon their subjects. These gifts were to encourage the people in their magnificent cultural work being accomplished in the new city of Akhetaten, which was established by the young king. Akhnaton reigned about the years 1375-1350 BCE.

2. While the Egyptians were well aware of the concepts of perspective and foreshortening, they chose not to use them. They drew what must be there, rather than simply what the eye saw. They acknowledged, in this way, that the eye could be fooled, but the mind, hopefully, could not. This mural displays King Userhet and his mother examining beautiful flowers. The Egyptians did not show flowers grouped in the vase. They painted them rising above the vase, one above the other, so that all might be seen.



1



2

3. The goddess Isis greets Pharaoh Rameses III in this mural. The pharaoh is the central figure and the small figure beside Rameses is his son. Rameses III lived about 1200 BCE. This design appears on the tomb of Amenherkhepshef. Note the formalized design of a feather attached to the staff carried by the young son. The feather symbolizes Maat, the ancient Egyptian word for Truth.

4. In the mural to the right of the Chaplain's station is the mother goddess Isis, depicted as raising from the dead Osiris, her brother-husband. According to tradition, once raised, or resurrected, Osiris lived again in the spiritual world. The Osirian rites of birth, death, and rebirth became the basis for later concepts of the resurrection of the dead, which have found their way into many religions still extant. This mural is found in the tomb of Nebamun near Thebes, the ancient capital of Egypt.

5. Kenro, a scribe, is shown playing a game of senet with his wife. Many games, such as backgammon, originated with the Egyptians. Some original game pieces may be seen in the Rosicrucian Egyptian Museum. The hieroglyphs read: "Rejoice – see great happiness. He possesses a house and has a wife, and he returns to his house every evening."

6. Akhnaton is riding in his chariot in this mural. Note the natural posture of the king as he holds the reins and whip. Above him is seen the symbol of Ra or Aten, the sun, its rays reaching downward with hands at their ends. This depicts the creative divine power reaching earthward, bestowing life on all things and bringing forth living things from the earth.



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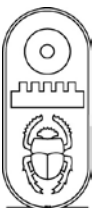
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7. The seventh, and last mural on the south wall shows bearers of gifts. They come bringing flowers, fruits, fowl, and cattle to Pharaoh. The original of this mural appears on the walls of the tomb of one Tjenro, who lived during the reign of Amenhotep II, about 3,500 years ago. You will note that most of these murals have on either side a beautiful papyrus reed column with a lotus capital. These magnificent columns in our Grand Temple were designed after those in the ancient temples along the Nile.

8. On the Temple's west wall, near the Matre's station, we see a beautiful mural called "Laying-on-of-Hands" by its artist. It is designed after the description appearing in the June 1938, issue of the *Rosicrucian Digest*, showing how the divine essence of the deities, known as Sa, was said to be imparted by the high priest to those who knelt before him. The same form of laying-on of hands was used in conferring kingship. This mural was, therefore, taken indirectly from an Egyptian stele describing Queen Hatshepsut's receiving from her father "the kingship of both banks of the river." The incense burner held above the candidate closely resembles an ancient artifact in the Rosicrucian Egyptian Museum.

9. Proceeding from the West to the north wall of the Temple, the first mural depicts the nobleman Kenro and his wife enjoying their garden. To show the fish in the garden pool, the ancient Egyptian artist depicted the pool in a vertical position, as though standing on its side. The fish are then seen as if they were swimming alongside the wall. As before, this is to enable the artist to display the things that were in the pool, in this case, the fish. This scene appeared on the tomb wall of Neferonpe during the reign of Rameses II.



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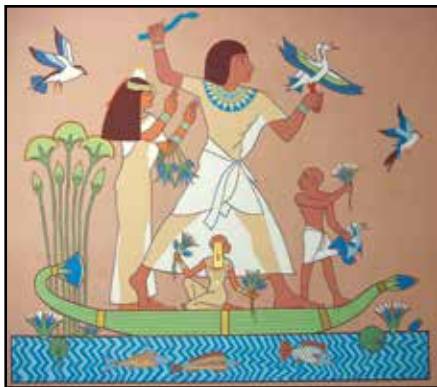


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10. A noble is shown in the marshland of the Nile, hunting wild birds. His wife accompanies him. In the lower portion may be seen a boat in which an attendant is seated. Note the clump of papyrus reeds behind the noble's wife. Also, observe that the ends of the boat depict the lotus flower open and closed. The Egyptians loved to incorporate the beauties of nature in their art. In addition, the act of hunting wild birds helped to magically create Maat (meaning order, as in the opposite of chaos) and these scenes were often incorporated in tombs to give the owner this magical ability for all eternity.

11. The nobleman with his wife at his side is partaking of his daily meal. The articles of food are piled high, as though the table were turned on its side toward you. The ancient artist had not wanted his audience to overlook any object. Both husband and wife are enjoying the fragrance of the open lotus flowers that they hold. These charming domestic scenes indicate the high degree of civilization reached by the ancient Egyptians. This is from a mural in the tomb of Djehuti in ancient Thebes.

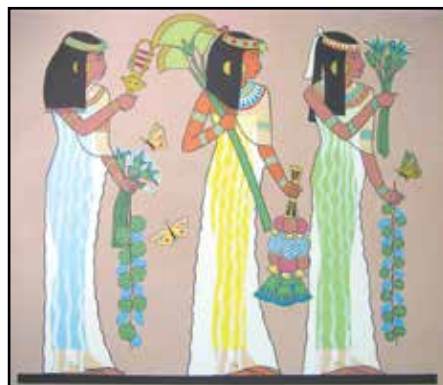
12. The three girls in the center mural, perhaps representing the goddess Hathor, mistress of music, as indicated by their attire, are bearing fruit and flowers. One is carrying a *sistrum* in her hand. This is an oval musical instrument with three lateral rods attached. These rods are loose and rattle when they are shaken. The sistrum had a symbolic significance. It represented the protection given by the goddess Hathor to the youthful god Horus, when he was being hunted by Seth, the source of chaos. It was an instrument most often used by women in ritual. This scene is from the wall of a tomb dating from the reign of Thutmose IV.



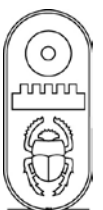
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13. In the mural to the right of the Chantress's station, we see the goddess Isis. Wearing a headdress of horns and the solar disk, Isis is conducting Queen Nefertiri to the tomb. The goddess Isis was one of the sacred trinity of Osiris, Isis, and Horus. Her connection with the afterworld was prominent in Egyptian religion. Above the heads of the figures are inscriptions identifying Queen Nefertiri as "The Great Royal Wife, the Lady of the Two Lands, speaking in Truth (Maat)."

14. In the next mural, the young King Amenhotep II is seen on his nurse's lap. The oval designs containing inscriptions above the child king and his nurse are known as cartouches. They are the personal seals of the king. A servant is arranging flowers, and there is fruit on the table for the young king. This design is from a mural in the tomb of Kenamun, which dates to about 3,500 years ago.

15. And, finally, in the last mural toward the East, on the north wall of our temple, the high priest Userhet is enjoying food in the cool of his garden. Seated next to him is his wife. An attendant is serving them. Of particular significance is the fact that the soul, or Ba, is shown as also partaking of food. The attendant holds the miniature figure that represents the souls of the priest and his wife.



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14



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Many years ago Rosicrucian author Jay R. McCullough wrote of the esoteric significance of the temple. In his essay he wrote:

We come into this physical temple only at infrequent intervals, but our true being, our divine self which is an individual segment of the Divine, lives constantly within the Sanctuary of the Heart.

And how shall we worship in our Temple of the Heart? Perhaps all truly great things are really very simple, and true worship, divine communion, is a truly great thing. It is not a pattern of ritual, a series of words, or an involved set of mechanized techniques. True worship is the active, effective desire to be supremely conscious of, and at one with, the God of our innermost being, and to live harmoniously with divine cosmic law.

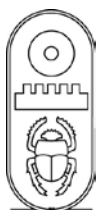
Through mystical meditation we approach, and become

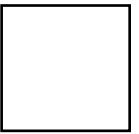
attuned with, the God-principle within us, and through unselfish, unknown service to all manifest life we partake of the harmony which is the essence of cosmic law.

All too often the mind is confused as to the precise manner of worship, so intent upon the technique that worship itself is forgotten. The true way is simply to enter the Temple of the Heart, without thought of begging, bargaining, coercing, or of being “puffed up.” Enter as the “dewdrop” enters the sea, and then carry that spirit of inner communion and attunement into every act of daily life, for worship is not complete without unostentatious service and love. Thus, we may well be on the way toward the attainment of Peace Profound within our own consciousness.



The Grand Temple.





What's Next?



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