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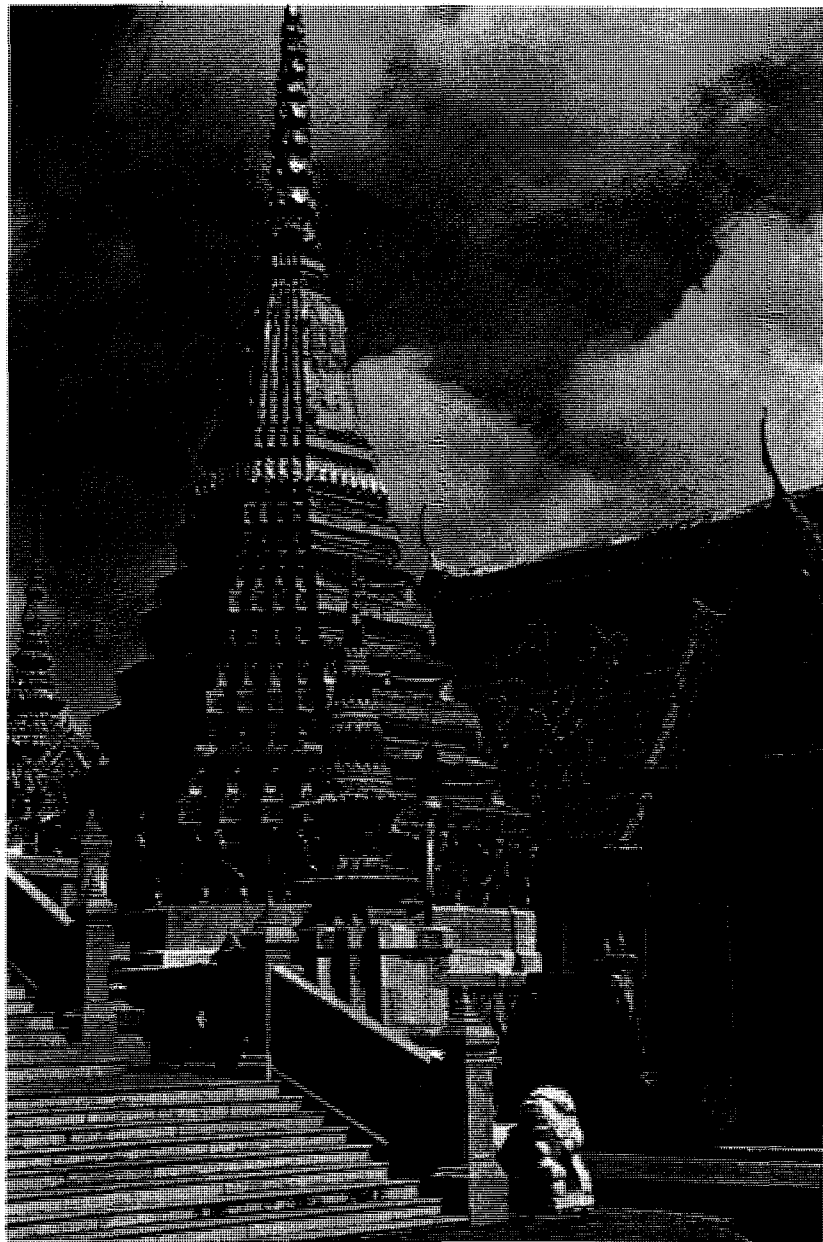
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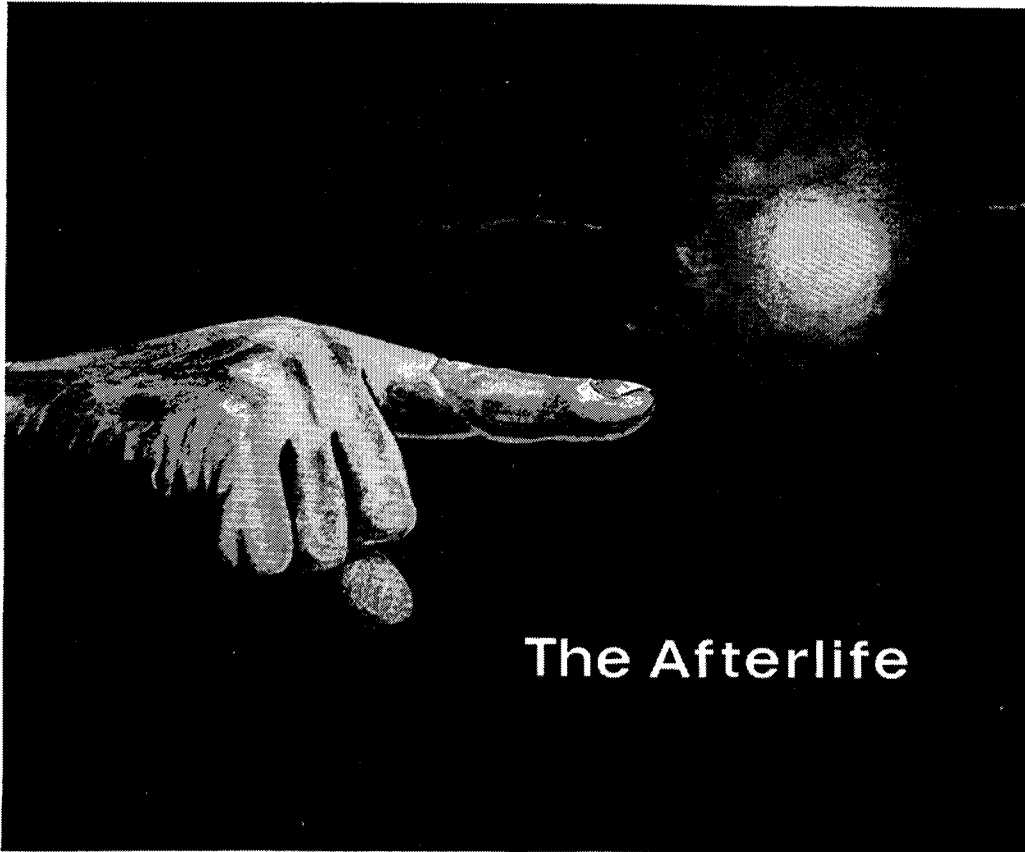
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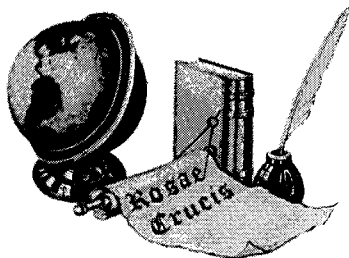
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COVERS THE WORLD



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OFFICIAL MAGAZINE OF THE
WORLDWIDE ROSICRUCIAN ORDER

Gerald A. Bailey, Editor

The Purpose of the Rosicrucian Order

The Rosicrucian Order, which exists throughout the world, is a nonsectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable everyone to live in harmony with the creative, constructive cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as the Ancient Mystical Order Rosae Crucis and, in America and all other lands, constitutes the only form of Rosicrucian activities united in one body. The A.M.O.R.C. (an abbreviation) does not sell its teachings. It gives them freely to affiliated members, together with many other benefits. For complete information about the benefits and advantages of Rosicrucian affiliation write a letter to the address below and ask for the free book **The Mastery of Life**.

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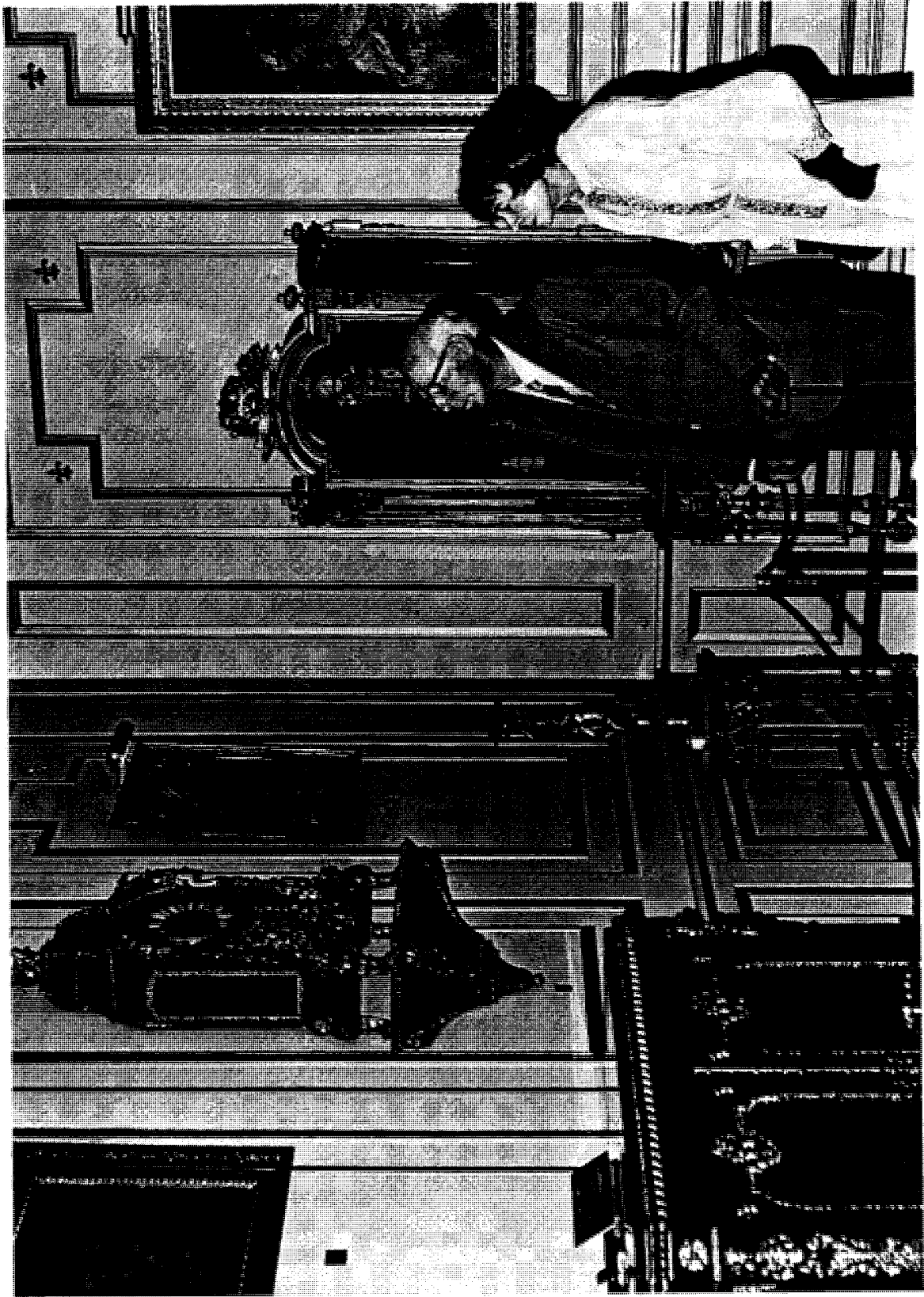
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NEW COLLECTION IN ROSICRUCIAN MUSEUM →

A splendid collection of French furniture of the eighteenth century and of the regency of Louis XV and Louis XVI is now on exhibition in a new gallery adjoining the Art Gallery of the Rosicrucian Museum. The collection also contains several famous paintings, one of which is a Rubens. The gallery, partially shown above, is finished in the architectural and structural style of the period.

The generous donors of this very valuable exhibit are Rosicrucians, Mr. and Mrs. Philip Vadenais, shown reviewing their contribution.
(Photo by AMORC)



THOUGHT OF THE MONTH

By THE EMPEROR

PERSONAL MASTERSHIP—ITS MEANING

A BROAD definition of mastership is the excellence of a function or skill. It implies the perfection of a particular quality or activity of an individual. However, mastership is acquired, attained; it is not innate. In other words, one is not born a master. From a genetic or hereditary point of view, an individual may have the potential, the latent talents that make for mastership, but they first must be exercised. They have to be applied to specific ends in order to mature and to exhibit that excellence and perfection which is recognized as mastership.

It is not difficult to recognize mastership in the crafts and arts. Such individuals have developed techniques and methods by which they perform or attain certain ends that surpass the similar efforts of all others. Leonardo da Vinci, a great painter and sculptor as well as a scientist, was undoubtedly one of the world's greatest geniuses; yet his mastership was dependent upon his constant, diligent study and laborious practice and improvement of his natural talents. The great pianist Paderewski, recognized as a genius in his art, spent hours daily to maintain his mastership.

The most intimate mastership is the *personal* one. It is the discovery of one's personal qualifications, the awakening or stimulating of them, and their application to the personal satisfaction of self. This satisfaction of self does not imply the utilization of one's latent powers for gratification at the expense or the affront of other persons. We are members of human society. The end of personal mastership means personal happiness, and this can only be had in relative compatibility with other human beings. An arrogant, supercilious attitude in the exercise of one's personal powers invokes hostility, even hatred,

which eventually inhibits or completely prevents the happiness one expects from the full function of whatever personal qualities one may have.

Personal mastership is a dichotomy. In other words, it consists of two distinct aspects. These may be termed *centrifugal* (outward) and *centripetal* (inward). The centrifugal aspect is that of which man is first made conscious. It may be summarized as the need for survival. Man is obliged to meet the reality of his environment, to extract from it by conquest—with principally his own resources—the means by which to exist. Further, the biological necessity of his being compels him to find certain sensual gratifications in his environment.

Subduing

Therefore, whatever personal powers man realizes he has, whether they be physical or intellectual, he directs outward, imposing them upon the conditions of his world to master them. This kind of mastership is the subjecting, as much as he can, of the forces of nature, or the subduing of what he may consider to be the opposition of other humans, to serve his personal ends. The one who is a personal material success in life obviously displays this kind of *centrifugal* mastership. It is a kind of excellence in directing and controlling extraneous conditions, in forcing one's personal will upon the externality of his immediate world.

From a pragmatic point of view, this kind of personal mastership is not dependent upon, or in any way intrinsically related to, morals and ethics. It is primarily *objective*. It is success in terms of fulfilling the aggressive compulsion of the life force. Conduct, or behavior, in centrifugal

mastership has value only as the individual finds that it, in some way, may contribute to the end to which he aspires.

Morals and ethics are not biologically innate. They are not part of the instinctive, animate drives of man. In fact, anthropologists may say that man might not have survived his primitive state if his motivations, his drives, had been influenced at an early time by moral or ethical values. The ruthlessness, the barbarity of primitive people pitting their relatively puny physical forces against nature and each other were necessary for their continued existence. Compassion and moral compunction would then have put an individual at a complete physical disadvantage.

Gaining Advantages

This dominant instinctive centrifugal motivation is still very much in evidence in our so-called civilized world. Codes of morals and ethics exist in religions and philosophical societies, but where personal motivation is principally the centrifugal (outward) aspect it is not very effective. Corrupt governments, politicians, businesses, and individuals who resort to every means just within and without the law to gain personal advantage are seeking personal mastership in centrifugal terms only.

There is, however, the more subtle, and we may term it more psychical, *centripetal* mastership also. It is latent in every human. It is that which has made the *Homo sapiens*, the thinking man, a truly exalted animate being. However, it is not thinking and reasoning alone which distinguish man and raise him above other primates and animal species. The centrifugally motivated individual who seeks material mastership without any circumvention of his desires may be an intellectual. He may be brilliant and educated and have keen mental powers; yet he may be nefarious and pitiless in the methods which he employs to gain his ends.

However, the centripetal mastership, in contrast, begins with an evaluation of *Self* in relation to the world. It is a projection of the finer sensibilities of the *Self* outward to the external world. These are, more simply put, the ex-

ension of personal feelings to include others. It is a kind of reverse empathy, that is, to *subjectively* feel the effects of one's behavior upon others. This may be called compassion, sense of righteousness or justice, or the so-called impersonal love.

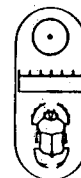
It is with this inner or centripetal awareness that a different kind of excellence or mastership is acquired. The individual is made aware of frequent conflict between the conditions brought about by his external mastership and the reaction of those experiences upon the sensibilities of which his centripetal mastership consists. In other words, he experiences remorse, mortification, and a sense of guilt. At first, these sensibilities may be easily suppressed by the more intense satisfactions provided by the outer mastership of worldly interests. Unfortunately, in most individuals the centrifugal (outer) mastership remains supreme and easily suppresses the psychic impulses upon which the inner mastership depends.

Conscience

A person who becomes increasingly aware, however, of the disparity between his behavior in worldly affairs on the one hand and, on the other, with what is commonly called *conscience* begins to adopt a moral or ethical code. He wants a guideline by which to direct his behavior so that it does not give him these conscience or guilt pangs. Let it be said that moral and ethical codes in themselves do not make for centripetal personal mastership. If this were so, then all persons would have arrived at a universal code of behavior and would have recognized a common good.

The inner personal mastership is just that—that is, *personal*. It must come from an evaluation of one's behavior in comparison with his inner feeling of response to the acts of his behavior. As said, the personal sensual qualifications coming from things we do may be so strong a stimulus that they tend to dominate any feeling of rejection of them. Further, the individual's reason is then often inclined to justify his conduct.

It is here where real *personal mastership* must enter into one's life. These psychic forces of *Self* which tend to



extend themselves beyond one's own immediate being must be cultivated. They must be applied, that is, used. No one ever excelled as a craftsman or as an artist who just had the inclination to execute a work but never actually made the attempt to do so.

The first step in this centripetal mastership is *self-analysis*. Such questions should be asked as: Why am I acting as I do? What are the consequences of my act, not only as a sensual satisfaction and material advantage but its effects upon others? Second, Have I any compunction, no matter how slight, about what I am doing? If so, why do I have this feeling and how does it involve me with others? Third, Am I growing by my actions? Is what I am doing only an accretion of my material welfare and physical satisfaction, or has it added to my real personal esteem? Has the psychical part of Self, what some may term the spiritual or the moral, also grown by my behavior, or have I demeaned myself to myself?

Concisely, the centripetal personal mastership is one of *self-discipline* of the natural elementary animal urges of our being. It is not a form of ex-

treme asceticism or renunciation of the world or of material success. Rather, it is one of temperance, that is, of attaining a harmonious balance between the consciousness of Self and the demands of that Self for physical expression and satisfaction.

With gradual centripetal mastership and the restraints and judgments of one's behavior, comes as well the discovery of other innate psychical forces and powers. It is only through introspection, the introversion of our consciousness, that we become aware of the weaker impressions of the psychical aspects of Self. They are not weak in their potentialities, in their particular level of phenomenon. It is that they are less provocative than the grosser impulses of the appetites and the passions. This is necessarily so as man must first live before he can exercise either moral or esthetic qualities.

The more subtle psychic impressions of the subconscious are not subordinated to those of the objective mind, but they must follow them in the hierarchal scale of *personal mastership*. After all, the higher value always follows the lower. Therefore, it is an example of attainment when the higher is acquired.



The Lost Moment

by ERNIE HOLYER

CONVENTION and etiquette take us a long way, but at times they spell HANDICAP. From earliest childhood, we are told how to behave in different situations. Soon, a mold hardens around the well-reared child. The adult may find himself a prisoner of rules. He suppresses emotion and keeps in step like a soldier. When his heart wants him to act, he cannot move. When his conscience tells him to speak, he remains silent.

One Saturday evening, I passed the house of Mr. D., the stable owner. I had walked past Mr. D's place before, always enjoying the fragrant pines and chirping birds in front of his house. Saturday I walked unusually late. Dusk hushed the birds and veiled the flowers along the drive. Light shone from the kitchen.

Mr. D. was by the sink wiping his few dishes and putting them, one by one, into the cupboard. I contemplated his iron-gray hair, his hunched shoulders. He looked so frail! All at once, I felt great tenderness and sadness for the old man. I sensed that he was very lonely. Standing in the road, I struggled with my powerful urge to walk up the graveled drive, to knock at the window, to speak.

"He might frighten if someone were to suddenly rap at the window," I rationalized. "After all, one doesn't simply enter private property and knock, especially after dark! He might think me a very peculiar person." Yet, I wanted so much to show Mr. D. a

(continued on page 416)

... Perspective

ONCE THE autumn leaves have fallen you can see the world in its true dimensions. It happens every year, but we seem to forget. It is almost as though we are seeing things clearly for the first time, though it is merely the annual renewal of perspective.

Spring brings a burgeoning world, a world of opening buds and spreading leaves and early blossoms. Summer brings a world so busy with growth, so verdured with chlorophyll and so bright with bloom, that the rootstock of life is not only hidden but almost denied. All that summer exuberance seems so spontaneous it needs no roots. Late summer and early autumn bring the ripening, the incredible natural harvest. And by October this overwhelming generosity has become the glory of the woodlands, a spectacle to make anyone forget that the hills have rocky cores, the trees are slow-grown fiber, the seeds and nuts are next spring's grass and tomorrow's woodlands.

Then the leaves come down and the contours stand revealed, hill and valley, ledge and chasm. You can see the shape of things around you. It's something like the thoughtful pause after the loud voices have had their say.



There's time to look beyond the mask of summer, to see down to the root of things and know where stand the real importances, the fundamentals.

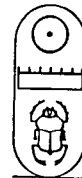
And that is one of the rewards of living with four clear-cut seasons. You have this annual season of simplicity, of rocks and rootbeds plainly visible. You can, if you really look, see things whole again.

From the *New York Times*



... Therefore perform thou that which thou hast to do, at all times unmindful of the event; for the man who doeth that which he hath to do, without attachment to the result, obtaineth Supreme Even if the good of mankind only is considered by thee, the performance of thy duty will be plain; for whatever is practiced by the most excellent men, that is also practiced by others. The world follows whatever example they set . . . as the ignorant perform the duties of life from the hope of reward, so the wise man, from the wish to bring the world to duty and benefit mankind, should perform his actions without motives of interest. He should not create confusion in the understandings of the ignorant, who are inclined to outward works, but by being himself engaged in action should cause them to act also.

—THE BHAGAVAD-GITA





THE PSYCHOLOGY OF MUSIC

by IRENE R. MUSE, F. R. C.

PLATO STATED that "Music is the essence of order, and leads to all that is good, just, and beautiful." Pythagoras experimented with musical therapy in his time, and his recorded experiences in this field have, no doubt, furnished an inspiration to modern man in this direction. Pythagoras was of the opinion that music contributes greatly to the health if properly used. The mathematical philosophy of Pythagoras was that "all good things are expressions of numerical harmonies; this assumes that the healing qualities of musical tones are due to their regular periodic vibrations. The tone acts by substituting its own state of harmony for the mental or physical discord of which the malady consists. Music raises the consciousness to a higher level, placing it en rapport with the Universal Mind and its harmony. Health is equivalent to harmony and is hence a channel for music, while disease is disharmony—a channel for noise. Music is thus the health, noise the disease of sound"

The modern scientific experimenter may not word his findings in the same manner as this ancient Rosicrucian philosopher, but modern neurologists will agree that "the shriek of traffic or blatancy of a sudden and startling motor horn will shatter the nervous and mental equilibrium and often cause acute and violent epileptic spasms Schonaur makes clear that an increasing volume of sound in modern life—without adequate control of its character—is one of the causes of growing emotional instability in contemporary society."* On the other hand, there is mounting

evidence that music can lead to mental and physical stability. One should not think of the value of music merely in terms of being sick or well, however, for music can aid us in whatever we need to accomplish in our daily activities, often helping us to achieve an attitude, the incentive, or even the energy to accomplish what we otherwise might not.

Emotions

Music has been called the "language of the emotions." But the psychologist, being a scientific person must ask, "Why?" Why do we experience emotion when we listen to music, and, if we experience emotion, how does this affect us? According to the James-Lange theory, emotions are really the sensations of changes produced in our bodies. During emotion we find alterations of the external blood pressure, changes in respiration and pulse, and modifications of the internal secretions. And it has been shown that persons listening to music exhibit precisely these changes. It can, therefore, be concluded that music is indeed a potent psychic drug which directly arouses emotionality.

Emotionality is quite an important consideration, for our emotions affect our behavior toward people, sometimes helping us create enthusiasm for a worthwhile project, and sometimes getting us in trouble if expressed in a manner that is not considered acceptable. We often hear that we must not *suppress* our emotions. On the other hand, people say things like "get a hold of yourself" or "don't lose control." When we are angry, frightened, or in other ways deeply upset, there is a

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**Fragrant and Radiant Healing Symphony*, Roland Hunt (The C. W. Daniel Co., Ltd., Essex, England)

glandular secretion of adrenalin which acts directly on the heart, causing an increase in the heartbeat which, in turn, produces a relaxation of the musculature of the bronchial tubes and accelerates the breathing. If we could either fight or run every time we are moved to anger or fear, it would no doubt be healthier for the body, but we live in a civilized society where this is not acceptable—nor is this the way to attain spiritual growth.

Many people pride themselves on being able to “turn off” emotions . . . , to refuse to accept them, or to not reveal outwardly that they have feelings. To hide a feeling and pretend that it is not there is like plugging up the spout of a teakettle and pretending that there is no steam—as long as it cannot be seen. In either case, this is bound to lead to an explosion of some kind. There may, indeed, be times when in order to function in a useful way one must at the moment conceal the intense feeling—but the emotion is still there, and there must eventually be an outlet. Music is an acceptable way of expressing and thus working out such intense feelings.

In the event of intense feelings, which really limit your ability to function in a proper way, match your mood with the appropriate music, whether it be sad or gay. Such will prove most beneficial in soothing either emotion and will be conducive to reestablishing a healthy emotional balance.

Health

Music enables one to feel intense joy or intense sorrow—or other emotions—simply because it can cause the same physiological changes that are effected by intense emotion! Researchers have found that music affects the pulse, blood pressure, rate of respiration, circulation, metabolism, heart rate, muscle contraction, and also the volume of blood in the organs, limbs, and brain. In fact, it was found that the brain temporarily increased in volume in response to all musical stimuli. The influence of music on the central nervous system has been tested by the knee jerk, which revealed the following response:

- 1) Silence 32 mm
- 2) Drum Corps 51.8mm
- 3) Music of a passing band 65 mm

This was an experiment by Lombard in 1887. Also a swing of 7mm in a quiet room increased to 105 mm when Beethoven's *Funeral March* was played on the piano, and when Chopin's *Raindrop Prelude* was played, the swing was reduced to 68mm. Other experimenters later confirmed these findings.

The fact that psychic states of all kinds cause galvanic deflections has been known since pioneer experiments by Tarchanoff in this field. Tarchanoff's explanation of these changes in the electrical conductivity of the body is that of secretory changes in the glands of the skin. Other experiments indicated changes in metabolism, in the secretion of the adrenal and other glands. The new science of endocrinology shows that many diseases are connected with deficiencies in the secretions of the ductless glands—that is, those of the adrenal, pituitary, and thyroid glands.

Music has been found effective in the treatment of sciatica, apoplexy, epilepsy, hysteria, delirium, and numerous nervous and cerebral diseases. Memories have been restored through the use of music, temporary insanity has been banished, and paralyzed muscles have been restored.

Music has been prescribed for many forms of war neuroses. Instrumental music was considered better than vocal. Florence Nightingale considered vocal or instrumental music better than piano, because of the beneficial effects of the sustained tone, and Dr. Fournier Pescay employed flute music for the insomnia of his son with satisfactory results. In 1896, Dr. Beschinsky, a Russian physician, reported the cure of a three-year-old child of insomnia and night terrors, by recourse to Chopin's waltzes, at first played nightly, afterwards at intervals of two, four nights, and so on. Cabanis concluded that almost any disease could be benefited by suitable music.

Dr. A. S. Warthin observed a self-hypnotic condition in certain enthusiastic attendants at a concert of Wagner's music. This led him to experiment with hypnosis in order to determine certain physiological effects of music.

The first subject was a physician of an emotional nature, and easily hypnotized. When Wagner's *Ride of the Valkyries* was played on the piano,



the pulse of the subject was accelerated while amplitude and pressure increased. His pulse rose from 60 normal to 120 per minute, becoming quick, full, and of low tension as the music continued. The rate of respiration increased from eighteen to thirty per minute. His body and limbs showed agitation and the countenance showed effects of excitement, the whole body being bathed in perspiration. When awakened, the subject stated that he did not perceive the music as sound but as a falling—the latter being a sensation of wild excitement induced by “riding furiously through the air.”

The second subject, a young man of twenty two years, was of average emotional development and less readily hypnotized. The same music produced similar effects. As the same music was repeated upon a number of subjects, the results were similar, although only one subject knew what the music was.

Analysis of Music

Afterwards slow music produced an opposite effect on the pulse, changing the rate and decreasing the pressure. A feeling of lofty grandeur accompanied it. Another experimenter concluded that “An adagio produces a quieting effect upon the listener, whereas an allegro, by short, quick brisk movements impressed upon the auditory nerves, communicates to the mind a lively, pleasing sensation, presents cheerful ideas, and surprisingly invigorates the listener. In a recent experiment, I asked members of a musical group to check their pulse while listening to *Rustle of Spring* by Christian Sinding, then *Gymnopédie No. 2* by Erik Satie, as they were performed on the piano. There were about twenty participants, and all reported a quick, full pulse with the first number, while the pulse became so quiet as to be imperceptible during the second composition.

Gundlach reported that tempo was by far the most important factor in arousing emotion in the listener, rhythm was second, and melodic range was least significant. Rhythm, by lending regularity to muscle reaction, eliminates the strain of voluntary attention and reduces fatigue. Rhythm insures regularity of movement. However, tonal

stimulus is required to produce a maximum expenditure of energy.

It was found that tone lends force to muscular movements. DeRochas studied the influence of music during hypnosis. Isolated tones, he found, provoked a trembling extending to all parts of the body—the character of the reactions varying with the pitch and intensity of the notes. With very high tones, there was an expression of pain; with very low tones, the expression was of anguish or terror. Dr. Patrizi of the University of Modena experimented with a boy of thirteen who had a head injury through which the pulsations of the brain were plainly visible. High notes were found to produce a greater change than tones of a low pitch.

It has been found that a constant effect of tonal stimulation is to increase metabolism. Professors Fere and Tarchanoff found that isolated sounds produce changes in dynamometric force and in the circulation of the blood. Isolated tones, scales, motifs, and simple tonal sequences have all been found to have an energizing effect upon the muscles. Rieman considered ascending pitches a positive expression of the will, descending pitches, a negative expression. In experiments with work, it was found that the total work done with ascending patterns was greater than for a descending series of sounds. The ascending scale was found to produce an exciting effect; the descending scale, a depressing one. The ascending scale produced a series of reactions from foot to head, an impression of rising, and a tendency to make ascending movements, while the descending scales produced reactions of the same type in reverse order.

Major tonalities were found to produce more effective and intense reactions than minors. Minor tones increased the pulse rate and action current, and lowered systolic and diastolic pressure (in the heart). Major and minor chords were the subject of an experiment with the knee jerk. It was found that the reaction time was less when minor musical chords were present than for major. Professor Tarchanoff found that when music was slow and in a minor key muscular work decreased to the point of ceasing entirely if the muscle had been fatigued from previous work.

However, Dr. Mays obtained a notable reduction of pain by music played in minor modes in a patient afflicted with neuritis.

Complex harmonies were declared to have an exciting effect on the listener. With dissonance, there was an expression of suffering. The reaction to dissonance was found to be more marked and frequent in the majority of cases.

In general, it was found that the louder the auditory stimulus, the greater the voluntary effort. In physical education, it is known that in exercising, the stronger the muscle contraction, the better the muscle tone. With music, the strength of the contraction of the muscle increases with the pitch and intensity of sound; the point of fatigue is postponed.

Conclusion

Numerous tests have revealed improvement in eyesight when a subject is affected by musical stimuli. Kravkov discovered that music and rhythmic sounds can improve a listener's eyesight as much as 25 percent. As little as the rhythmic ticking of a clock served to stimulate the vision. Urbantschitsch discovered that visual sensations were intensified by sounds from a tuning fork which was vibrating while observers were trying to discriminate slight changes in color. Patches of color at such a distance from the observer

that they could not be recognized became perceptible when a tuning fork was sounded. Barely legible print was often read when a tone accompanied the effort.

A few theories have been offered in an attempt to further explain the powerful effects of music. One psychological theory is that music arouses emotions and passions which violently agitate the nervous system, producing a healthy reaction in the diseased organisms. Richard de la Prade notes that music is the only art to which animals, the feeble-minded, and idiots are sensible, and that it, therefore, has in it an entirely physical element—a kind of electricity which affects the nerves—independently of any action on intelligence.

Most physicians maintain that music exerts a strong influence on the higher cerebral centers and thence through the sympathetic nervous system upon the other portions of the body, thus promoting digestive, secretory, circulatory, nutritive, and respiratory functions. According to Dr. Cutter, however, the favorable results are due to the agreeable occupation of the higher centers with music, so that the sympathetic nervous system is unhampered in its activity. Whatever the explanation, there seems to be no doubt that every one of us can, in some way, make our lives more meaningful through the use of music.



Silver Charm.....\$4.50
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(£3/5/6 sterling)

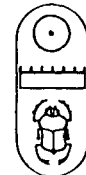
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Here is a beautiful charm styled after the famous head. Meticulously embossed, measuring $\frac{3}{8}$ " long, it is available in sterling silver or 10K gold. Made for a charm bracelet or chain necklace.

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DR. H. SPENCER LEWIS, F. R. C.

Our Heaven on Earth

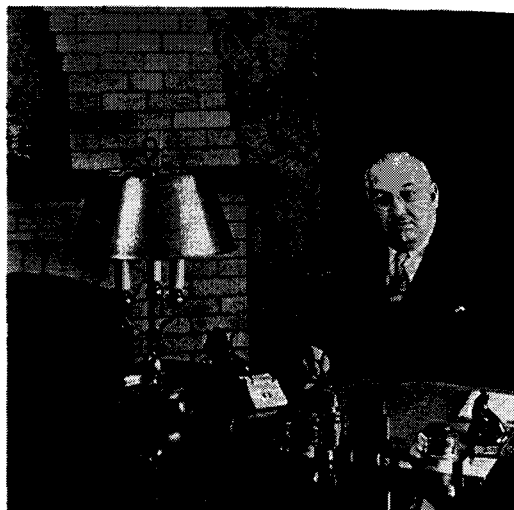
JESUS CONSTANTLY reminded his disciples and those who listened attentively to him that the kingdom of heaven is not only close at hand and might be contacted sooner than the multitude had expected but that the real entrance-way to this kingdom is within.

However we may view the preachments of Jesus in this regard and lay aside all of his symbolism, the outstanding fact is that he made Heaven immanent, and a kingdom which those upon the earth might enjoy. Certainly, he was not the father of the idea that the greatest or most intimate joys of Heaven were to be realized only after transition.

Those who have been inclined toward the spiritual life are often under the impression that the coming of spiritual attainment and the consequent contact with the kingdom of heaven bring naught but spiritual joy having its reflex in earthly joy. Such persons become disappointed and discouraged in their journey toward spiritual heights by the sorrows and griefs they continue to experience and especially by the great sadness that seems to be a part of the spiritual light that gradually illumines their consciousness.

To the mystic this is easily understood and the kingdom of heaven means to him a contact with all of the hearts and minds of the universe and with all of the joys and sorrows of human experience. Heaven cannot be a place of continuous joy for there must be sorrow and sadness as a result of the sins and errors, the griefs and pains of the multitudes who live either in darkness or sin or who are slowly evolving to spiritual perfection.

The keynote of mystical life is joy, and this joy is hidden from those who do not enter into the mystical life and is therefore deep and pure. But this joy



does not preclude a sensitiveness to all of the sorrows and grief of mankind.

It is said that Jesus was a man of great sorrow. He was often seen to weep and to express in his countenance, as well as in his words and attitude, the suffering he felt from those around him. Yet Jesus often rejoiced and his joy was profound on many occasions. No great master can be wholly happy all the time nor is he always sorrowful. The way of the spiritual life and of the mystical life is the way of abundant living, a certain fullness of living that brings to the consciousness of each individual a keen appreciation of the heartaches as well as the joys and ambitions, the disappointments and sorrows of all living creatures.

While the mystical life is filled with these impressions of sorrow and grief, the sadness is not like the sadness of one who is steeped in sin. The keynote of the sinful is sadness and not joy. But the sadness of the sinner is different from the sadness and sorrow of the mystic, the spiritual being. The sadness of the sinner is a secret sadness which is constantly eating its way relentlessly into the core of a sinner's heart, as the mystics tell us. He is ever conscious of the fact that he is out of harmony not only with the higher nature of himself but with the higher

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principles of the entire universe. Most of his sins must remain secret, in order that he may enjoy life and liberty and the associations of men.

The sinner is a coward at heart in most instances, inasmuch as he fears above everything else the possible facing of his own sin and the consequent results. He not only fears to face his fellow beings and admit to them the sins he has committed, but he fears to face his own reflection in the mirror and to admit to himself the evil of his ways. How could it be otherwise with one who has wilfully chosen to be an enemy of mankind and a disobedient child of his Father? The sinner is always an enemy of civilization, of righteousness, and of better instincts in the human race; therefore, his sins torment and enslave him. In their bitter mockery he suffers as no other sorrows in life can cause him to suffer.

Chastisement

It is fortunate also for the human race that sin administers its own chastisement, and if there is any vengeance resulting from sin it is the automatic action of its own discord. God, the Father of all beings, is merciful, and even the average human is merciful to the sinner, but sin is unmerciful in its own condemnation and in the punishment it constantly wreaks upon the individual. There is no sadder heart, nor heavier with grief and pain, than the heart of the conscious sinner. It causes mental as well as moral and physical anguish and disorder, and is the cause of disease and destruction. Truly the sinner is in sorrow constantly and eternally until he finds salvation.

The mystic, on the other hand, is sensitive not only to the joys and blessings, the gladness and the songs of merriment that are in the hearts of the good and the righteous but to the grief, remorse, regret, and heartaches of the sinful. For this reason the mystic finds his hours of thoughtfulness divided between the ecstasy of sublime, spiritual joy and the bitterness of the earthly life as represented in the heart of the sinful. The mystic becomes conscious of the fact that the sinner may be redeemed, that through grace and spiritual light he may be saved from himself and

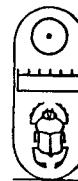
from the torments of the evil within him. Because he refuses the Way to salvation he wilfully prolongs his suffering.

The Father of us all is saddened by this wilful attitude; and the host of angels and the holy assembly of Masters, in the Cosmic, bow their heads in grief as they realize that sinful man holds himself enslaved in grief and pain because he refuses to see the Light or to venture upon the Way to salvation. The mystic, ever attuned to the consciousness of God and the Heavenly Hosts, senses what They sense and shares to some degree in their sorrow and grief. Thus the mystic passes his time in moving from great joy to great sorrow; he feels the pulse of the universe, the heart of man, and the spirit of God working in all things and moving in all beings.

This complete attunement with all of the constructive and operative forces of the universe and with the combined consciousness of all beings makes the mystic's life an abundant life, a life of fullness and supreme effulgence. It makes life not only more complex but more complete and more interesting. It robs the idle hours of the shadows and removes from our earthly existence all sense of isolation and separateness from our kin and from our Heavenly Father. It makes the horizon of sunrise tinted with the most magnificent colors of human experience and paints the sky of midday with a splendor of life that can only come through living life in all its fullness. This attunement makes the golden sunset at the close of day a panorama of human contact and an expression of spiritual and worldly interests combined to manifest God and His magnificent powers.

Attunement

The mystic sees in every human being a real brother and sister, a close kin through every human and spiritual association. The interests of his human relatives and those of all mankind are his interests. All are united and constitute one grand experience for the evolution of the soul. The mystical life opens wide the portals of human understanding, sympathy, and human attunement, and through this comes a closer



attunement with the spiritual consciousness that pervades all beings.

This is the keynote of the power that comes into the very being of every mystic and enables him to wield an influence for good in the lives of others. Through his attunement and contact with the soul in each individual around him, he becomes more closely attuned with God and His viewpoint, and in this manner he becomes a channel of divine comprehension. He is not only a servant unto God but a servant unto man and one of God's chosen workers.

The sinner or the one who chooses to dwell in darkness and who refrains from stepping on the narrow path that leads to spiritual power is constantly separated from the human heart of all beings and like a prisoner held in his own prison by his own choosing and through his own commandment. He does not ostracize society but he ostracizes himself. He does not push his human kin from him but tears himself away from them so that in his sin and remorse he may abide in secrecy and avoid the fearful Light of condemnation.

He refuses to listen to the voice of mercy and he hesitates to accept the Grace of God and save himself from the sorrow of his own making. He does not know or else he wills not to understand

that the grace of forgiveness and the mercy of God's love can cleanse him, purify his heart, and bring joy and peace in the twinkling of an eye. He convicts himself and chastises his flesh while tormenting his heart and destroying his mind in the evil of his ways. No real joy can come to him since the joy that the sinner experiences is spurious and in every sense fictitious and unreal. Eternal life is withheld from him for he separates himself from all contact with it.

The mystic, on the other hand, has placed himself in communion with the eternally constructive forces and is enjoying the influx of new life and new power every moment that he lives. It is a joyous living, with all of the sorrows and griefs, for the end is always a beautiful one and the spiritual goal at the end of the journey is ever a magnificent picture, inspiring and filled with love and mercy begetting a new life and a life eternal.

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of Dr. H. Spencer Lewis, first Emperor of the present Rosicrucian cycle, each month one of his outstanding articles is reprinted so that his thoughts will continue to be represented within the pages of this publication.



Strange Experience

by HILDA HANCOCK

ONE BEAUTIFUL morning about twenty years ago, I was strolling along a stretch of country road, reveling in the peaceful atmosphere and in the sweetness of the air, when behind me came the sound of galloping horses. I stepped to the side of the road; the ground was vibrating with the pounding of hooves, which grew louder and louder. They thundered past me; then gradually receded into the distance. The uncanny part about it was that the horses were completely invisible. A quick glance over the low hedge skirting the road revealed only cattle grazing in fenced paddocks.

On arriving back at the homestead, I told the friend with whom I was staying about this strange happening. She told me that many years ago a very serious accident had occurred on that road when horses had taken fright and bolted. A few others in the district had reported having the same experience as I, when passing along that stretch of road, but my friend, who often passed that way, had at no time heard anything unusual. The time that the horses were heard by different ones apparently coincided with the time the accident took place. . . .

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The Case for Natural Law*

by FRANK GOBLE

Major breakthroughs in history have frequently occurred when someone challenged assumptions that everyone had always taken for granted

SOMETHING is wrong in the behavioural sciences. We have more behavioural scientists than ever before and yet virtually every social problem, crime, delinquency, welfare costs, illegitimacy, youth suicide, admissions to mental hospitals, is increasing far faster than our population. Columnist Joseph Alsop suggests the fundamental problem is the failure of the behavioural sciences. He refers to it as the "final bankruptcy of the social sciences as they are currently studied and taught in American universities."

Is it possible that the conventional theories of behaviour are failing because of a basic error in their assumptions? It is our conviction that this is precisely the situation, and there is considerable evidence to support this position.

Major breakthroughs in history have frequently occurred when someone challenged assumptions that everyone had always taken for granted: Columbus, Galileo, Copernicus, Pasteur, Einstein, the list is nearly endless.

The assumption we challenge is one which has held a dominant position in the social and behavioural sciences for at least sixty or seventy years or more. It is the assumption that man is the result of accidental forces. This theoretical assumption places the behavioural sciences in opposition to some of the greatest thinkers in history, as well as to a basic premise of most major

religions. It puts the behavioural scientist in general opposition to a fundamental assumption of the Founding Fathers, the men who wrote our Constitution and the Declaration of Independence: "The Laws of Nature and of Nature's God."

The concept of natural law, as the Founding Fathers used it, referred specifically to human behaviour and meant that just as there are laws of physics and chemistry there are laws pertaining to human behaviour which can be discovered through the study of history, philosophy, religion and man himself.

The universality of the concept of natural law is demonstrated by the following selected quotations . . . :

"Only that government has value which is in accord with Nature or Tao (or *logis*, Reason). All other civilisation is corrupt error."

—Lao-tze (6th Cent. B. C.)

"The subdual of self, and reversion to the natural laws governing conduct—this is true goodness. If a man can for the space of one day subdue his selfishness and revert to natural laws, the whole world will call him good."

—Confucius (551-479 B. C.)

"Like Socrates, Plato felt that virtue is innate. Just as there are universal mathematical principles, so there are universal moral laws."

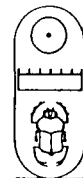
—*Ethics and the Modern World*,
by F. Mayer & Floyd Ross

"True law is right reason conformable to nature, universal, unchangeable, eternal, whose commands urge us to duty, and whose prohibitions restrain us from evil."

—Cicero (100-43 B. C.)

"I contend that before the law written by Moses on tablets of stone, there was an

*Reprinted from the Newsletter of the Thomas Jefferson Research Center, No. 56, October 1970.



unwritten law which was known naturally and was habitually kept by the fathers.”
—Tertullian [(A.D. 155-222)]

“The natural law dates from the creation of the rational creature. It does not vary according to time, but remains unchangeable.”
—St. Thomas Aquinas (1226-1274)

“Thy law is written in the hearts of men which ingenuity itself effaces not.”
—St. Augustine (354-430)

“For the very nature of man, which even if we had no lack of anything would lead us into the mutual relations of society, is the mother of the law of nature.”
—Hugh Grotius (1583-1645)

“If the natural law had not been inscribed and placed by God into the heart, one would have to preach a long time before the consciences are touched.”
—Luther (1488-1546)

“Being made in God’s image, we have a natural capacity for goodness. Failure to do the right, say Jews, is a denial of our own nature.”
—*The Great Religions by Which Men Live*, by Ross & Hills

“The law of nature is the only law of laws truly and properly to all mankind fundamental; the beginning and end of all government.”
—John Milton (1608-1674)

“Man, considered as a creature, must necessarily be subject to the laws of his Creator . . . This law of nature, being coeval with mankind, and dictated by God Himself, is of course superior in obli-

tion to any other. It is binding all over the globe, in all countries, and at all times.”
—William Blackstone (1723-1780)

“There is but one law for all, namely that law which governs all law, the law of our Creator, the law of humanity, justice, equity . . . the law of nature and of nations.”
—Edmund Burke (1730-1797)

“When we survey the works of creation . . . we see unerring order and universal harmony reigning throughout the whole. No part contradicts another . . . God is the power of first cause, nature is the law, and matter is the subject acted upon . . .”
—Thomas Paine (1737-1809)

“At the first Continental congress in 1774 a declaration of right was prepared to prove that colonial rights were based not only on the British Constitution . . . but also upon the ‘immutable laws of nature.’”
—Collier’s Encyclopaedia

“Order between the political communities must be built upon the unshakable and unchangeable rock of moral law, made manifest in the order of nature by the Creator himself and by him engraved on the hearts of men with letters that may never be effaced.”
—Pope John XXIII (1963)

“Virtue is the adherence in action to the nature of things, and the nature of things makes it prevalent.”
—Ralph Waldo Emerson (1803-1882)

Courtesy of *The Beacon*.



The Lost Moment

(continued from page 406)

friendly smile, wanted to let him know he was not alone!

Twice before, Mr. D. had approached the fence and struck up a conversation. He talked of relatives who had passed on. He had seemed lonely then. He had, in fact, reminded me of the horses he boarded. They, too, approached the fence, waiting for a kind word, the stroke of a caring hand. They, too, would lift their heads when someone passed by.

I stood in the road, watching Mr. D., fighting a tidal wave of compassion, but not making a move. “I’ll see him tomorrow when he’s outside,” I promised myself. “I’ll stop by and talk with him every day now, so he knows he has a friend.”

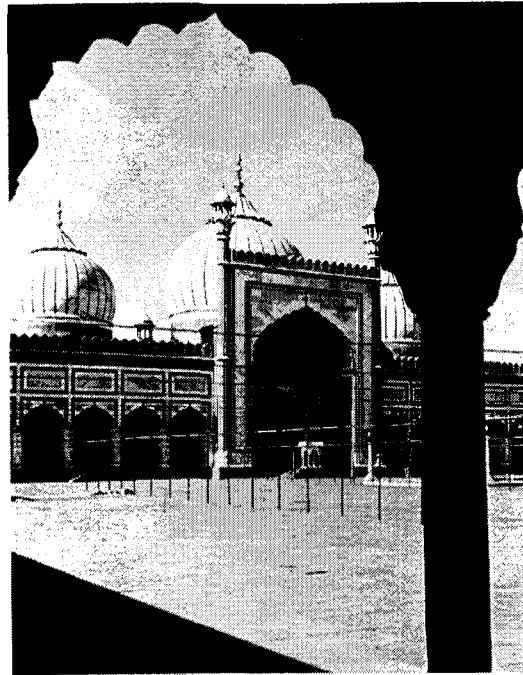
Next day, Sunday, I looked for Mr. D. but did not see him anywhere. Monday, I looked for him again. A teenager carried a horse by the stable. Mr. D. was not in sight. Tuesday, he was listed in the Obituary column.

Thunderstruck, I read the death notice over and over again. Name, address, occupation—everything checked. There was no mistake! Mr. D. had died Saturday night, just a few hours after I wanted to talk with him. I had not felt so badly since my mother’s death.

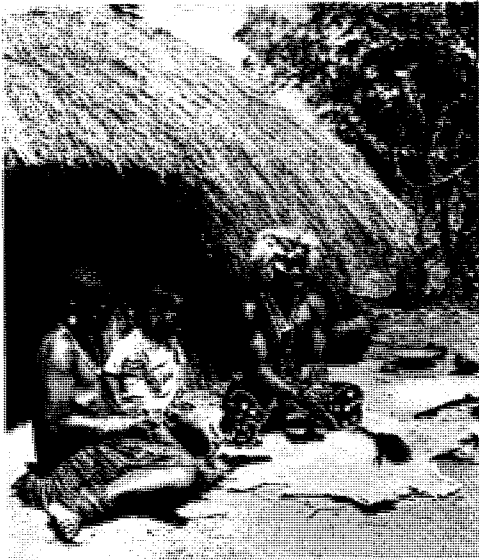
For a long time I avoided Mr. D.’s house. Now, whenever I pass the stables, I remind myself to “break the rule” when another human being needs compassion.

Exhibition of Photography

Exotic Places and Faces was the title given to the unusual exhibition of photography by Ralph M. Lewis, Imperator of the Rosicrucian Order, AMORC, which was presented in the Art Gallery of the Rosicrucian Egyptian Museum during the month of October. On display was a special selection of distinctive photographic studies made by Mr. Lewis during numerous camera expeditions to remote corners of the world for the purpose of gathering archaeological and historical material for



MOSQUE, NEW DELHI, INDIA



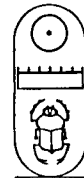
the Museum. Many have been used to illustrate articles and textbooks. The studies shown here reveal but a small portion of many facets of our present-day world as presented in this exceptional exhibit.

WITCH DOCTOR



Each lends the color of his understanding to his surroundings.

—VALIDIVAR





*Back
Home...*

*and
Welcome
To Us*

After three years of building, renovating, and living with a city street improvement project, the annual Rosicrucian Convention will return to Rosicrucian Park in San Jose.

MARK THESE DATES:

July 9-14

1972

A Rosicrucian Convention is held each year for the purpose of accentuating the fraternal aspects of the Order. It is an occasion for members of every nation to meet and to discuss the elements of their favorite subject. It is a period of assessment for the Grand Lodge and its staff—an opportunity to see how their programs are affecting the members and to learn from personal contact with the members the areas that need attention and adjustment. Every facility of the Park is open to the members, and for that brief period of time they enjoy a personal contact with their fraternal home which makes an indelible impression on their future study and progress.

Item:

Grand Lodge officers will be here from many jurisdictions, conferring with the Imperator and sharing their unique backgrounds with every member attending.



The international aspects of the program are emphasized by the large attendance of members from different countries. Although all sessions are presented in either Spanish or English, the events and locale of the Convention are attractive to any member who has some acquaintance with these languages.

No one in the world has more opportunity than a Rosicrucian to see true international brotherhood in play. When meeting and discussing Rosicrucian principles with members from other countries, all outward differences fade into insignificance. The member loses all sense of national, religious, or racial origins, and is only aware that he is walking in harmony with a kindred soul.

This is one of the finest experiences a member can have—a beautiful example of Cosmic Unity.

Item:

Dr. Max Guilmot of Belgium, Consultant for the Rosicrucian Egyptian Museum, will present a descriptive and illustrated account of the ancient Egyptians' cultural impact on Western civilization. The exotic structure of hieroglyphic writing is a fascinating study of its own.



DR. GUILMOT

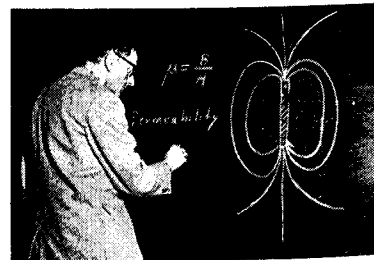
THE program of events during this five-day period provides each member with almost continuous activity, yet allowing that precious time to absorb the inspiring qualities of Rosicrucian Park and the fraternal gathering of members in shaded nooks and garden settings.

A typical day would begin with a ritualistic Convocation in the serene atmosphere of the Supreme Temple. Shortly after, there would be a Rosicrucian class or forum or study group. By midday there would be a choice of attending a planetarium demonstration, visiting the administrative facilities of the Park, or viewing some of AMORC's historical documents. After a relaxing lunch period, the afternoon would begin with a dramatic presentation depicting some historical aspects of AMORC or interpreting some cosmic principle. Following this would be an illustrated lecture by an expert in a prescribed field of knowledge.

In the evening a major event is usually in the offing, such as the piano concert of Albert Ferber or a Temple address by an AMORC officer.

Item:

Always proud of the fact that Rosicrucian philosophy is pragmatic and demonstrable, we devote several periods of the Convention to demonstrations of cosmic laws through the use of technical equipment.



Item:

This renowned artist from London will provide members with moments of sheer ecstasy in his piano selections. One of the world's great virtuosos.



ALBERT FERBER



SOME post-Convention activities include initiations into the First and Ninth Degrees. Any active member of AMORC who has studied to either point is eligible to attend.

Tours will be scheduled by an independent tour agency for points of interest in the San Francisco Bay Area.

The Planetarium and Museum will be open continuously, so that if you missed them earlier you may include this on Saturday or Sunday. To conclude the activities of the Convention, members will gather in the lovely environment of San Jose Hyatt House, banqueting in the Mediterranean Center and dancing in the poolside Del Oro Room.

Item:

Because of the increased attendance these past years, some major events of the Rosicrucian Convention will be held at San Jose Hyatt House's Convention Center. Anticipating that many members will also wish to make this their living accommodations, Hyatt House has set aside 360 of their finest guest rooms for Rosicrucian conventioners. (\$15.00 single; \$20.00 double)

For all events to be held at Rosicrucian Park, Hyatt House will furnish transportation twice a day to members traveling without cars.

Members arriving by plane at San Jose Airport will have free transportation to Hyatt House by courtesy cars. Members desiring other accommodations may also choose from the extensive list of motels and hotels in the area. Brochures for both will be sent with your Convention registration receipt or on request.



1972 Rosicrucian Convention

Registration Form

CONVENTION SECRETARY
AMORC
San Jose, California 95114, U. S. A.

DEAR SIR:

Plan to attend the 1972 Rosicrucian International Convention in San Jose.

Enclosed is my remittance for \$..... to cover the following:

CHECK ITEMS
YOU PLAN
TO ATTEND

..... **Convention Registration (For members only):** \$15.00 single;
\$25.00 double (husband and wife companion. Companion
members please list both names below.)

..... **Convention Banquet:** \$9.00 per person. (Nonmembers may
attend.)

Name.....Key No.....

Address.....

.....ZIP.....

Refunds, less one dollar, will be made upon request, between August 1,
1972, and August 1, 1973, for all reservations not used.

This portion will be returned to you.
Please fill in your name, key number
and amount remitted.

Registration Receipt

Name.....

Key No.....

Amount remitted.....

SEND THIS FORM WITH YOUR REMITTANCE

Your Convention Registration reservation and remittance should be sent to the Convention Secretary, AMORC, San Jose, California 95114, U.S.A.* We will validate the stub of this form and return it as a receipt for your deposit. No further acknowledgment will be made at this time. Your Convention credentials and Banquet

tickets will be available to you at the Registration Desk on the Convention dates.** Upon request, refunds will be made after the Convention for those not attending. A one-dollar deduction will be made on all refunds to cover handling.

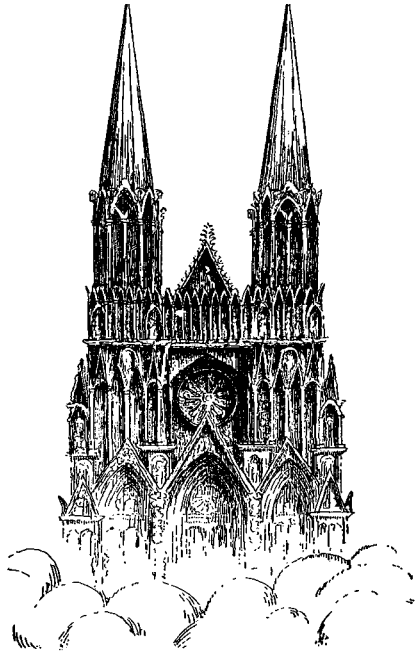
All active members of AMORC are eligible to attend.

*Reservations must reach the Grand Lodge by July 1, 1972. Be sure to mail yours early so that there is no chance of your reservation's not arriving in time!

**Please bring your membership card and your last receipt to prove eligibility for Degree Class sessions!

This insert can be torn from the center of the magazine and retained by itself.

Living accommodations should be made by writing direct to the hotel or motel of your choice. Literature and rates will be forwarded to you by AMORC upon receipt of the above Registration Form or you may request literature and rates directly from the Convention Secretary, Rosicrucian Order, AMORC, San Jose, California 95114, U. S. A.



The Celestial Sanctum

SOME CONSIDERATIONS REGARDING MORAL VALUES

by CECIL A. POOLE, F. R. C.

WE LIVE in an age where much behavior is criticized because, according to the critics, it is indicative of lax morality. A review of man's history shows that lax morality has usually preceded the downfall of civilizations, and this is the reason why serious thinkers criticize the moral actions of individuals today.

In all of man's history, man achieved more when he upheld ideals and concepts that gave him a wider vision than selfish interests and that made him realize he was a unit in the complexity of existence. During a period of progress, man lived not only for the benefit of himself but for the benefit of mankind, and to achieve a realization of his proper relationship to everything external to him.

Civilizations have thrived and progressed; then they have fallen. When a civilization has reached the point

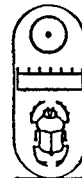
where its highest concepts are based upon the value of its material possessions, then lax morality has usually developed as a behavior pattern. Gradually, that civilization has slipped from the pinnacle it had previously reached. We need only to remind ourselves of the fall of ancient Egypt, Babylon, Greece, Rome, and even the advances and declines of more recent cultures in the West.

Moral values are a fabric that lends support to the basic structure of a worthwhile and purposeful society. However, it is almost impossible to dictate standards for moral values upon which everyone will agree. In comparatively recent centuries in the West, where the establishment and enforcement of moral values have become a function of a religious institution, those who have strayed from religion—many times rightly so—have also forfeited some of the moral values which religion upheld. It is, of course, very good for religion to adhere to high moral values, but morality upon the part of an individual must be deeper than any religious creed. These values should be as much a part of the nature of the individual as his basic convictions.

Man believes in moral values because they not only benefit him but benefit the race. They also give him a firm foundation upon which to stand, both as he himself is concerned and as he relates himself to other entities. Such moral values are fundamentally functions of personality, and personality is an expression of self.

Man should seek to attain the good. The supreme good should be considered synonymous with the highest cosmic values. It constitutes the maximum realization of the capacity for feeling and activities of the individual. There can be no good which is not affirmed or experienced by a self, that is, by an intelligent entity. Furthermore, there is no virtue which is not the quality of a conscious and free individual being. Good moral practice and virtue are those factors which are closely related to the self and must be expressed through the self to society.

If we are to consider moral values in terms of today's living, it might help us to be more certain of some of the fundamental principles that contribute



to such values. One of these is *truthfulness*. According to the highest moral standards, the virtue of being truthful is something that any good person will practice. More than that, truthfulness is harmony between personal thought and expression.

In the Rosicrucian teachings we are instructed that the attainment of harmony is one of the ultimate achievements of man. Where no harmony exists between what we do and what we think, man is in a state of continued agitation. An individual cannot lie and continue to live as if the lie had not been told. The full extent of truthfulness must be expressed as a state of harmony existing between what is in our minds and our overt behavior. Truthfulness, to repeat, is harmony between thought and expression. When such harmony exists, we are better individuals and more adaptable both to our physical environment and to our Creator.

Another virtue that man must consider if he is to live in harmony with himself and those about him is *temperance*. Temperance expresses itself in moderation or self-control. As such, temperance subordinates and directs sensuous appetites to the greater or higher aesthetic, intellectual, and social aims of self. Without temperance, self is like a machine adjusted to its full speed and left to go down the road, reaping havoc as it travels because it is uncontrolled. Temperance does not mean abstaining from the pleasures and joys of living in a material world, but it does mean—as I have already indicated—subordinating the desires for anything that we want to attain or achieve to a concept that will permit our aesthetic and intellectual abilities to evolve to a level above our physical desires.

Also important on the list of virtues is *courage*. It has been said that much of the lax morality existing today is due to the failure of individuals to have the courage to face situations as they exist. There has never been a time in the world when everything existed just as each individual wanted it to exist. We must always adjust to the circumstances of the moment. Courage is the power and will to affirm through action, if necessary, and through suffering, if it

is also necessary, the integrity and supremacy of the rational self, of the reasoning human entity. If we do not so affirm the supremacy of our own reason, then there is little purpose in our using reason to develop the balanced, harmonious individual that we should be if the soul is to grow in wisdom and experience.

Justice also is a virtue that contributes to the solidity of moral values. Without justice, there could be no harmony. When there is no justice, there is confusion, disorganization, and failure of human beings to coordinate their activities toward a purposeful end. Justice is an all-controlling form of a social virtue. It is the effective recognition of the intrinsic worth and right of a personality. Without practicing justice, we are denying to others that worth which we wish to express in ourselves.

When we say a man is not just to himself, we mean that he is ignoring or denying the intrinsic dignity of his own nature. To be just is first to recognize our own rights and limitations, and second to recognize that these same traits exist in others, to treat with tolerance all factions, and to mete out punishment or retribution on a basis that will form a foundation for future constructive growth rather than for mere revenge.

Of all the virtues that man can acquire, probably one of the greatest is *wisdom*. If man has wisdom he will be able to direct himself wisely. He will not be motivated by selfish purposes, nor will he devote himself to the practices and behavior indicative of lax morality. Wisdom is not only a matter of the acquisition of knowledge and experience; it is a process of right judgment in regard to the relative values of specific personal purposes. It is right judgment in regard to the determination of the proper means for the attainment of personal ends.

The aim of life is to succeed, although our definitions of success may vary to the extreme. The wise man, however, appreciates that man moves toward success. If he makes right judgments as he proceeds, he will attain a degree of success. Wisdom, then, is closely related to experience. By making right

judgments we use knowledge and experience to fit ourselves into a moral society.

In living a moral life we must not overlook *benevolence*. Man is not an island. He does not stand alone. Active sympathy, friendship, and love, which are expressions of benevolence, are forms of that interpersonal feeling which is the basis and goal of the richest and most harmonious form of selfhood. It may be old-fashioned today to state that a person usually feels better after having performed a good act, but even the most hardened criminal or the individual who tosses aside a serious consideration of morality will at times realize that it is only a good act that has brought or produced a good feeling.

If we are to have a harmonious selfhood, a realization of ourselves as entities in relationship to other entities and to our source, we must not forget that sympathy, friendship, and love—we might sum up these three virtues in the word *benevolence*—are factors that produce a degree of harmonium within our own selves.

It is the self—that is, the human entity, its intelligence, its background, its experience—that constitutes our personal, total personality and the expression of our being. To be truly moral, this self must go beyond the

generally accepted concepts of morality. It must pass beyond the consideration of the opposition of good and evil, of the ideal and the actual, to where it can find and live in an ultimate reality that originates in the Cosmic. Such a realization will enable us to develop a philosophy which permits us to transform the bad to the good, and permits the ideal to control the actual.

When we gain a realization that includes all the virtues and moral concepts that have been outlined here, we are brought to the portal of mysticism and to a realization of the highest concepts of metaphysics, that is, a search for a true, ultimate reality that will motivate our lives, transform our existence, and make us cosmic entities rather than mere physical beings.

The Celestial Sanctum

is a cosmic meeting place for advanced and spiritually developed members of the Rosicrucian Order. It is the focal point of cosmic radiations of health, peace, happiness, and inner awakening. During every day, periods for special attunements are designated when cosmic benefits of a specific nature may be received. Nonmembers as well as Rosicrucian students may participate in the Celestial Sanctum Contacts. Liber 777, a booklet describing the Celestial Sanctum and its several periods, will be sent to nonmembers requesting it. Address Scribe S. P. C., Rosicrucian Park, San Jose, California 95114, stating that you are not a member of the Order and enclosing ten cents to cover mailing.

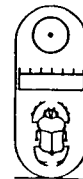


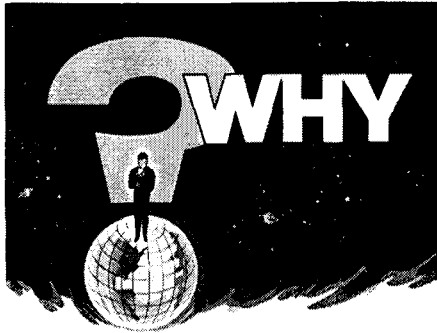
What Makes You Tick?

If there is a bridge between science and mysticism, it is found in modern psychology, the study of human behavior. Why do you behave as you do? How much of what you are is due to heredity? How much to environment? The mental world is still a vast, relatively unexplored territory. The study of psychology serves to enrich and enhance a student's grasp of Rosicrucian instruction.



A Study of Human Behavior is just one of the fascinating courses given during the third week of the 1972 session of Rose-Croix University. To register, write to the Registrar, Rose-Croix University, Rosicrucian Park, San Jose, California 95114, U. S. A., asking for full registration procedures.





Questions regarding the functions, purposes, and administration will be answered in this column monthly. Because of limited space we cannot assure you that all questions will be published the same month they are submitted. Questions about the Rosicrucian teachings and doctrines are fully answered in the Rosicrucian Forum, a private publication for members only.

QUESTION:

AMORC states that it is a *nonprofit* organization. Who decides that it is, and what does this nonprofit status include?

ANSWER:

The nonprofit status of AMORC is stipulated in the *Constitution of the Supreme Grand Lodge of AMORC*. Article VI, Section 2, says as follows: "This corporation shall have no capital stock nor is it organized or shall it be operated for pecuniary gain or profit nor will it distribute any gains, profits or dividends to the members or officers of the corporation or to any other indi-

vidual. The property, assets and net income of this corporation are irrevocably dedicated to the purposes for which the corporation is formed and no part of any property, assets or net income of this corporation shall at any time ever inure to the benefit of any director, officer or member thereof or to the benefit of any private individual."

The Supreme Grand Lodge is legally incorporated in California as a *nonprofit* cultural, educational organization—not as a church or religion. It is registered with the United States Government and other governments throughout the world as such where AMORC functions. AMORC's books are periodically audited by the Internal Revenue Service of the United States. It is accordingly exempt from Income Tax.

Consequently no monies of AMORC, or assets, can be used for any purpose other than the legally stated functions of the Order. AMORC as a nonprofit organization can receive monies in excess of its actual operating expenses, but such accrued funds can only be used to further its specific purposes.

However, since AMORC specifically states that it is not a church or religion, it must pay *property taxes* which are a large sum annually. AMORC is obliged to submit an annual financial report to the United States Government. Religious organizations and churches are not required to show any records of their receipts or expenditures! Also, they pay no property taxes on any of their buildings or grounds as does AMORC.



ROSICRUCIAN DIRECTORY

A complete directory of all chartered Rosicrucian Lodges, Chapters, and Pronaoi throughout the world appears in this publication semiannually—in *February* and in *August*.



International Jurisdiction of The Americas, British Commonwealth, France, Germany, Holland, Italy, Switzerland, Sweden, and Africa.

*The
Rosicrucian
Digest
November
1971*

The Mystery of Mysticism

by CHRIS. R. WARNKEN
Grand Master



ALTHOUGH it has been known to man for many centuries, the doctrine of mysticism remains to this day, for many, a mystery. It *should* not, indeed it *must* not, for eventually all men will need to know the meaning of this ancient and profound doctrine. The Western world is slow to awaken to the nature of mysticism, whereas the Orient and other cultures have preserved its truth for us down through the centuries.

In our youthful and flippant behavior, we in the Western cultures have usually assumed that we knew all about mysticism and consequently were aware of its fallaciousness and deception. In ignorant innocence, some have even attempted to relegate it to the art of legerdemain, or the art of magic entertainment. At the opposite end of the spectrum we find in some quarters of Christian orthodoxy an attempt to establish mysticism as a purely Christian goal, with the recorded experiences of Christian mystics as the only valid examples of mystical attainment.

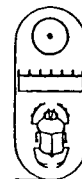
Mysticism is the doctrine that through contemplation and love man can achieve a direct and immediate consciousness of God or of divine truth, and so on, without the use of reason or of any of the ordinary senses; that truth may be directly apprehended by intuition or meditation. Further understanding rests upon the assumption of the FACT of God. Of course, it is also assumed that for most of our readers the name *God* will be satisfactory, but we use it in the broadest and most abstract sense. Some readers may find deeper understanding by substituting the name *Cosmic Mind*, *Creative Principle*, *Mind*, *Love*, or, as the Rosicrucians say, "God of our Hearts, God of our Realization"—meaning whatever degree of the Ultimate we can best comprehend.

Most religions and philosophies teach that God is the Ultimate or the Source of all; that God is and must be beyond space and time and the confining terms of finite man. In his reaching for a better understanding, it is man who has created his anthropomorphic God with finite and human qualities, notwithstanding all of them in superlative degree. If God is the fountain from which all else issued forth, then He must not be contained *within* the "all else" with which man is or can be cognizant. Yet, if "all else" issues forth from God, then it must comprise God or consist of God, for nothing cannot give rise to something. It is this antipodal situation which has inspired the genesis of the doctrine of mysticism.

In the pre-Christian scriptures of Hinduism we read in the Mundaka Upanishad, "My son! There is nothing in this world, that is not God. He is action, purity; everlasting Spirit . . . It is the undying blazing Spirit, that seed of all seeds, wherein lay hidden the world and all its creatures. It is life, speech, mind, reality, immortality." In the Mandookya Upanishad we read, "There is nothing that is not Spirit. The personal self is the impersonal Spirit." "The only proof of His existence is union with Him. The world disappears in Him. He is the peaceful, the good, the one without a second."

Mysticism brings to man's consciousness the fact that he is normally enclosed in a cage of the finite world. Even when he dreams, his experiences remain within the confines of the finite. With the development of mystical awareness, he learns first that there is another side beyond his "cage of the finite." There is a consciousness greater than that in which he usually exists; there is awareness beyond his knowing and reasoning intellect. There is a bliss and ecstasy in mystical illumination which makes his earthly life seem a sorry imprisonment, by comparison.

F. C. Happold has described best the mystical experience in his anthology, *Mysticism*. He says, "In the true mystic there is an extension of normal consciousness, a release of latent powers and a widening of vision, so that aspects of truth unplumbed by the rational intellect are revealed to him. Both in feeling and thought he apprehends an



immanence of the temporal in the eternal and the eternal in the temporal. . . . Though he may not be able to describe it in words, though he may not be able logically to demonstrate its validity, to the mystic his experience is fully and absolutely valid and is surrounded with complete certainty. He has been 'there,' he has 'seen,' he 'knows.' To the modern scientific mind, this is unacceptable. If it cannot be proven, it cannot be true! Or does the most modern scientific mind feel this way?

The nineteenth-century scientist was a materialist; heaven and earth were his province. All mysteries could be solved by the scientist in his laboratory using test tube, balance, or other remote and exotic equipment; this was the scientific age, and Utopia was about to be realized. But his twentieth-century successor began where his predecessor left off and eventually advanced "through the looking-glass" wall of the physical and obvious into the new and fascinating world of relativity, MC^2 , parapsychology, and so on. Now it becomes obvious that things are not as they seem; our ordinary daily life is indeed illusionary. Tangible proof is no longer the mark of truth. The immortal lines of Shakespeare are becoming more and more meaningful to us:

*There are more things in heaven
and earth, Horatio,*

Than are dreamt of in your philosophy.

Since mystical experience is beyond intellect, it is difficult to describe it to another, unless that person has also experienced the mystical state personally. It might be termed an emotional experience, but even that statement cannot be made with absolute certainty. It is an experience that one *feels* for want of a better word. Released from the "cage of the finite," it is as though one can see beyond the visual spectrum, hear beyond the human audio frequencies, and comprehend beyond the upper threshold of normal human intelligence. It is an experience of instantaneously *seeing* all, *hearing* all, *knowing* all, and *being* all. It is, for a timeless flash, experiencing at-onement, the Ultimate, Union! The knower and the known become one!

William James, American philosopher, has suggested four tests or qualifications

by which one may identify a true mystical state or experience:

1. Ineffability. "The subject of it immediately says that it defies expression, that no adequate report of its contents can be given in words."
2. Noetic quality. "Although so similar to states of feeling, mystical states seem to those who experience them to be also states of knowledge. They are states of insight into depths of truth unplumbed by the discursive intellect."
3. Transiency. "Mystical states cannot be sustained for long. Except for rare instances, half an hour, or at most an hour or two, seems to be the limit beyond which they fade into the light of common day."
4. Passivity. "Although the oncoming of mystical states may be facilitated by preliminary voluntary operations, as by fixing the attention, or going through certain bodily performances, or in other ways which manuals of mysticism prescribe; yet when the characteristic sort of consciousness once has set in, the mystic feels as if his own will were in abeyance, and indeed sometimes as if he were grasped and held by a superior power."

The foregoing describes the mystical state or the goal of the practice of mysticism. It should not be construed here that all students of mysticism attain to the mystical state after a prescribed number of hours or years of study and practice of mysticism. Indeed, full achievement is uncommon. It is sufficiently rare that the lives of those who have reached the mystical state are recorded and studied for the benefit of those who sincerely aspire to that pinnacle of experience.

For ages now, brotherhoods of man such as the Rosicrucians have offered to share with those awakened to the probability of a superconsciousness or mystical experience their techniques and exercises for preliminary preparation toward attainment. We know that a cloistered or monastic mode of living is not essential, even though many religious mystics so secluded themselves from the distractions and the preponderance of normal human existence. We know that it does not require an array

of paraphernalia of thaumaturgical essence. We know that it does not require one to journey to a special, or perhaps holy, place endowed with salutary properties. We do know that it CAN be experienced by anyone, at any time and anywhere.

In 1901, Dr. Richard Maurice Bucke, a Canadian psychiatrist, wrote a book entitled *Cosmic Consciousness* in which he compiled a collection of reports on a number of persons throughout history who had experienced the mystical state. A reading of this fascinating book will reveal that the mystical experience can occur at almost anytime without qualifications. In fact, Dr. Bucke reports his own experience as taking place in a hansom cab while returning home at midnight from a visit with friends.

Dr. Bucke relates the mystical state as the highest of three kinds of consciousness. There is *simple* consciousness which is the most common to the organic or animate world. Then there is *self-consciousness* attained by man in which he further "becomes conscious

of himself as a distinct entity apart from all the rest of the universe."

Finally, there is *cosmic* consciousness, which may be added to the other two. "The prime characteristic of cosmic consciousness is, as its name implies, a consciousness of the cosmos, that is, of the life and order of the universe To this is added a state of moral exaltation, an indescribable feeling of elevation, elation, and joyousness, and a quickening of the moral sense, which is fully as striking and more important both to the individual and to the race than is the enhanced intellectual power. With these come, what may be called a sense of immortality, a consciousness of eternal life, not a conviction that he shall have this, but the consciousness that he has it already."

Is it then so unusual that men of good will should strive for such attainment? Even if they may never succeed, the effort is justified; they will succeed at least in removing the veil of the mystery of mysticism.

Medifocus

Medifocus is a special humanitarian monthly membership activity with which each Rosicrucian is acquainted. The significance of the personalities shown each month is explained to Rosicrucians as is the wording accompanying them.

December: The personality for the month of December is Colonel Muammar el-Qaddafi, Premier of Libya.

The code word is DISC.

The following advance date is given for the benefit of those members living outside the United States.



GAAFAR AL-NIMEIRY

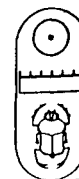
February:

The personality for the month of February will be Gaafar al-Nimeiry, President of Sudan.

The code word will be MAAT.



MUAMMAR EL-QADDAFI



THE MODERN RELIGIOUS SPIRIT?

AN INDIVIDUAL calls and desires an interview with an officer of AMORC on a specific day. He does not arrive until closing time. The AMORC officer who had waited for several hours for his coming had finally left for another appointment.

The visitor, Reverend Kinsolving, who was clothed in the clerical garb of an Episcopalian priest, became sardonic in his attitude toward the secretary who had received him courteously. He was finally ushered into the office of the Emperor who was showing him a special courtesy by receiving him after hours.

Did the Reverend Kinsolving manifest the spirit of religious tolerance or objectivity? He stated he represented a syndicated column for the church pages of newspapers in the United States. He immediately began with a series of negative questions about litigation in which AMORC had been involved as far back as forty years ago. Not one of his questions concerned a positive aspect of the cultural activities of the Order. The Reverend's attitude was arrogant and patently hostile. It was explained to him that the litigation about which he had probably learned from old newspaper files had all been successfully concluded in AMORC's favor, as he could have easily ascertained by a little further research—if he had wanted to.

This *clergyman*, it was obvious, did not intend to write an objective story about AMORC. It was quite apparent, both to the Emperor and another member of the staff who was present, that the Reverend's whole purpose was to discredit the Rosicrucian movement as a strange cult, a "money-making" organization, by pandering to religious bigots and those who are prejudiced against any philosophical or mystical movement outside the confines of such theological sects to which the Reverend's column might appeal.

Reverend Kinsolving demanded to know the financial income of AMORC, which is not a public matter. He also asked for further confidential information which is strictly private to the members of the Order and government officials. When this information was not given to him, he showed his clerical wrath by becoming more caustic in his remarks.

At this point, the Reverend was informed by the Emperor that it was evident his sole purpose in demanding an interview was because he intended to write a "smear" article for his syndicated column in the press. This, in fact, is just what he has done by *innuendo*, *implication*, and *verisimilitude*. He never discloses in his column the ultimate conclusions of the seemingly adverse matters which he introduces, thereby allowing an erroneous impression to remain in the mind of the reader and thus becloud the reputation of AMORC.

In his vituperative tirade the Reverend Kinsolving implies that AMORC is a commercial organization existing solely for the purpose of making money. He assiduously avoids quoting from our literature which plainly states we are a *nonprofit* organization and are so recognized by governments throughout the world.

Did this "good Christian" Reverend have the true facts at his disposal? He did! Several times the Emperor referred him to certain literature put out by AMORC which contained verifiable facts. The Reverend was not interested; he brushed these aside.

One is inclined to ask, Is this man who writes a newspaper column which appears throughout the nation representative of the spirit of organized religion today? Is organized religion in such desperate straits that it must demean itself by attacking, through such individuals as Reverend Kinsolving, a worldwide cultural fraternal Order such as AMORC? Has organized religion declined to such a point that it condones such tactics as necessary to salvage its remnants? And, how does organized religion reconcile the inherent religious impulse it is supposed to depict with the image created of it by the Reverend Kinsolving?

Is There Awareness After Death?

by SAMUEL RITTENHOUSE, F. R. C.

MAN WANTS to survive death not only in essence but in function as well. Any intelligent person will readily admit that though death may alter the form of the body, yet its elements are not lost. Matter, of which the physical body is composed, is indestructible though it may be reduced to mere elements and their particles. The survival that man desires, however, is of that conscious entity, the personality, the *self*. The urge for survival after death is for the realization of one's own personal entity. It may be phrased: "Not just that I am, but that I *know* that I am."

This desire for a continuation of personal existence after death goes back as far as the earliest human records of man's aspirations. Even then, immortality was conceived in terms of function. The immortal self was held to be a human image possessed of all somatic characteristics as, for example, the appetites, vision, hearing, and locomotion. This immortal self was thought to be surrounded by friends, similar events, and treasured articles of this world. The existence in the next life was, in reality, thought to be an exalted *extension* of the pleasurable living of this one. There were, of course, in antiquity, a few exceptions to this conception as the religious notions of the Babylonians, who thought death but a dreary existence of almost nonexperience.

What most men truly aspire to in their yearning for immortality is the full retention of consciousness after death. They speak of preserving the realization of self, yet further inquiry reveals that such, alone, does not satisfy them. They continue to cling to the notions of space and time which they identify with reality. The after-existence, then, to them, must have

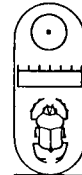


dimensional characteristics. They want to realize the after-death *place*. They also want to realize a *present* period in contrast to a previous or *past* existence on earth. They hope to be conscious of forms, things, circumstances, personalities, events, and to

be able to recall incidents from memory. To lose such functions, to them, means a real death without survival. They are of the belief that these things are important. They speak of soul as an immortal element, yet they persist in clothing it in material conditions and mundane functions.

Though men prate of the unity of immortality, the merging of what they term *soul* with its infinite cause, yet they qualify it in terms of detachment. Ultimate reality is *oneness*. There are no particulars. There are neither things nor persons as such. These distinctions and definitions are wholly products of the human consciousness. Therefore, when man thinks of immortality in terms of particulars, his notions are contrary to the oneness of the ultimate reality, or the Cosmic. Upon things and human experiences, men confer notions, such as good, bad, evil, inferior, or superior. If things were to exist after death in the manner men hope for, then the human values which they have attached to them would also remain; consequently, after death there would be evaluations similar to those of earth. All of the petty appraisals which stem from the consciousness of mortals would continue in the immortal realm.

Many of the affections and loves which men know here are grounded in mortal and mundane relationships. We like one person better than another for numerous reasons, some of which are not complimentary to our better selves. We may like someone because he displays the same weaknesses as we



do. We enjoy the companionship of another perhaps because he defends our overindulgences—in which he also likes to participate. We may admire and think of one as having a worthy intelligence only because he confirms our opinions—even though they may be bigoted and intolerant. Does belief in immortality require one to have a consciousness of such personalities after death? Does one want life after death to include a continued friendship and love for these affections of the flesh?

We speak of the higher planes of consciousness, of the exalted self of the soul personality and its perfection on the one hand. Conversely, we then proceed to attribute to this higher self in the immortal realm many experiences that are wholly anthropomorphic, or humanlike. What *is* it that we really want? Do we want a life as we conceive it to be after death or the state as it may exist in *fact*? The images of our consciousness, the chain of ideation which we have, are greatly dependent upon our sense qualities. We cannot, therefore, expect that with the removal of those senses at transition these qualities will remain in some probable afterlife. Why should we insist that any realization which might occur on another plane of consciousness be of the same nature as this one? Why should we, in our beliefs and hopes, want to keep the self, figuratively and literally, earthbound to the same kind of preferences as it has had in a physical organism?

The Self

It should be realized that what we call *self*, the awareness of our own entity, is dependent upon a highly developed organism such as the brain. In function, self is the ability to set off as apart from each other the sensations of externality and those of the mechanism of our being. When consciousness has an awareness of itself, we then have the notion of self. When we are able to realize *will*, the faculty of choice as apart from that which it chooses, we then derive the concept of self. The essence of self is life force and the *universal* intelligence which is immured within it. This essence of self, or life force, is also found in organisms lower

than man. All that manifests the responsivity and the intelligence of life has *consciousness* to some degree. It just needs the mirror of the brain and mind of man for him to realize it.

The question is: Can this reflection of consciousness, this image of the intelligence of life, be retained when the organism through which it manifests has been dissolved? Is it not possible to reconcile the traditional religious, philosophical, and mystical beliefs of the survival of the personality after death with examples of physical phenomena? Suppose we accept the premise that the life in an organism is, in part at least, a *universal energy* which enters a substance whenever its properties are suited to its adaption.

Universal Energy

This universal energy has its own consciousness. This consciousness is its internal striving to maintain the necessity of its own nature by being responsive to that which will further it. This consciousness or responsivity of the universal energy will be very extensive; it will exhibit an intelligence, a power of selection and rejection, of properties and conditions, that will cover a wide spectrum of other cosmic forces. Like a high-frequency carrier wave of a radio transmitter, which has superimposed upon it sound impulses, this universal energy may carry the effects of its contact with the lesser consciousness of the human personality. Thus, the universal energy which contributes to life may be a preserver and transmitter of the qualities of the human self. The self, from this concept, would not be, after death, the conscious entity that we now realize it to be. Rather, it would be a series of modified impulses locked within the cosmic circuit of the universal life-giving force.

How could mortals experience this kind of self of one who has passed through transition? Since all beings are imbued with this universal consciousness and intelligence, there would be a harmony established between the surviving impulses of self and the minds of certain mortals that could attune to them. Everyone would not have that degree of introversion and apperception as to realize the impulses coming from

what might be termed a disembodied consciousness. The experience might be thought of by many as a guiding impulse of their own subconscious.

With each birth, the universal consciousness would thus deposit in the organism one or a combination of such subtle impulses of the self as would help fashion the new soul personality. In addition, however, the soul personality would be subject to genetical influence, or that of heredity. The impulses of self while resident in the flow of the universal life force, after death, might be conditioned by such an experience. In fact, many of the strange experiences called *psychic*, *subliminal*, or *subconscious* urges which are exhilarating and inexplicable to persons, may actually be the result of these acquired modifications of the impulses of self, which were acquired after a former transition.

All of this, of course, is offered merely as a theoretical premise, we repeat, to try to offer some ground of reconciliation for the advances in modern psychology with the age-old precepts of mystical philosophy. The impulses of self carried by the universal energy after transition would not have experiences of a qualitative or quantitative nature. There would be no realization of forms or qualities such as we experience here. The self would not realize itself as we do, for it would not have the determinative faculties of an organism by which to do so. But, in all probability, these impulses of self carried by the universal energy would acquire certain changes, mutations, if

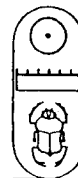
you wish, and be exposed to certain stimuli when freed from the body. These, then, would subsequently manifest as ideas, notions, and aspirations when they were again embodied and clothed with a mentality.

Again we can only say, as has so often been said in the Rosicrucian monographs, that the *great experience* is that of life. Here is to be experienced the real focal point of the consciousness of self. It is here where we can appraise what men call *finite* and *infinite*. Here on this mortal plane man realizes the Cosmic and, most important, he *knows* that he does so. It is here where impulses and sensations are brought through the veil of self and are transmuted into noble realities. Do not look to transition as the great factor of the human cycle. It is truly a marvelous phenomenon, but it is *this life* that allows you to bridge the finite and the infinite. It is this life that provides the varying levels of consciousness with their myriad experiences that you can learn to attain.

What a tremendous cosmic gift is being discarded by those whose mortal days are given up mostly to preparation for some other imagined existence! Life is the unfoldment of the phenomenon of Cosmic Consciousness in man. It cannot be grasped in its entirety by any mortal, but all who strive may know some of its blessings. Those who devote themselves exclusively to the objective side of life are also dissipating it. They are failing to experience its greater ramifications. They are but looking at the bridge—and not at that which it connects.



COVER This Buddhist Temple, called a *wat*, is one of the splendid ornate tiled temples in Bangkok, Thailand. This particular temple is popularly known as the *Temple of the Dawn*. The intricacy of the colored ceramic tiles and the extensive sculpturing represent tedious labor by artists and skilled craftsmen over great periods of time in centuries past. This type of construction is no longer done. Even the beauty of such temples is immured by surrounding industrial structures, whose ugliness contrasts with these works that symbolize man's concept of a divine, transcendental magnificence.



Rosicrucian Activities Around the World

IN RECOGNITION of his untiring services in behalf of those in need, Mr. Reginald E. Watts of Jacksonville, Florida, recently became the recipient of the Rosicrucian Humanitarian Award. Soror Alma Robinette of Tallahassee made the presentation during services at St. Mark's Episcopal Church in Jacksonville.

Mr. Watts became aware of the plight of the needy through his work as a freight train conductor, and his concern grew as he observed the poor and underprivileged families living in impoverished areas along his train route. Eventually, he began tossing bundles of food and clothing to them from the cab of his locomotive. Some, he has helped to obtain an education, and over the years, with the assistance of friends and his minister, several hundred persons have benefited from his discerning eye and kind heart.

Shown in the photograph is Mr. Watts receiving the Award from Soror Robinette. Also shown is the Reverend Charles McNutt, acting rector of St. Mark's Episcopal Church.

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Members of the Rosicrucian Order and friends of Mrs. Ruth P. Ford will regret to learn of her transition in San Jose on September 21 after being ill for some time. Mrs. Ford was personal secretary to the Emperor for twenty-six years and in that capacity served the Order with great devotion, becoming well known to many throughout the world. A Rosicrucian service, conducted by Grand Lodge Chaplain Edward Russell, held on September 23 in San Jose, was attended by many friends. Her presence among us will be greatly missed.

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On July 27, Frater Mario Salas, Deputy Grand Master for Latin-American Extension Affairs, was a special guest at Nefertiti Lodge (AMORC) in Chicago and gave the Convocation address. After the Convocation and social period he delivered an address in the Spanish language to the many Spanish-speaking members. This was followed by an open Spanish-language Forum.

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We have just received word that Monterey Pronaos has moved into beautiful new quarters in historic downtown Monterey, California, at 503 Polk Street in the old Cooper-Molera Adobe building. The exterior of the building has been restored in the traditional Spanish design while the interior is of Egyptian style with murals and artwork. Over the entrance of the new temple have been affixed blue solar wings and gold-leaf lettering with automatic lighting. The wings are hand-carved, the work of Frater Chavez, and are a replica of the wings from the temple of Medinet Habu in Egypt which was constructed during the reign of Thutmose III.

The officers, members, and friends of Monterey Pronaos deserve much credit for such fine endeavors in providing these attractive temple quarters as well as helping to preserve a part of this interesting and historic building of Monterey's past.

On August 15, the First Pennsylvania Lodge, Pittsburgh, extended love and gratitude toward its Grand Councilor George E. Meeker, Sr., during a special "Meeker Day" held in his honor. Grand Councilor Meeker was the guest speaker. His discourse, "The Alpha and the Omega," made one aware once more of the tolerance and "freedom to expand" philosophy of the Rosicrucian Order. This special day closed with a dinner at which the Grand Councilor was guest of honor.

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Following a visit to the H. Spencer Lewis Chapter (AMORC) in Newark, New Jersey, Grand Councilor Roland Vigo of Australia and his family visited the Ephrata Cloisters in Pennsylvania (site of the first Rosicrucian settlement in America—1694). Accompanying the Vigos were Grand Councilor Fern Palo, Dr. Palo, and members from the Allentown Chapter of Pennsylvania.

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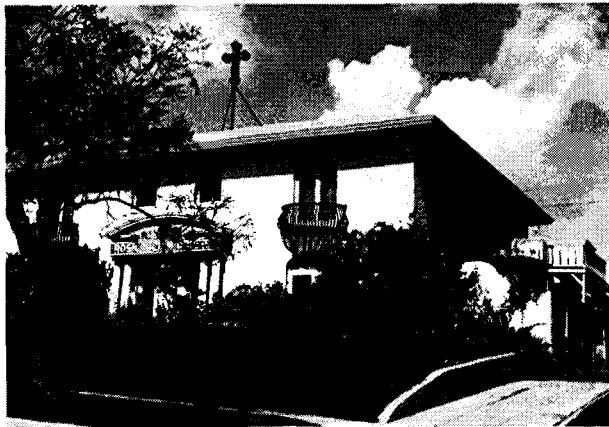
At 6:01 a.m. on February 9, an earthquake hit Southern California, and Hermes Lodge of Los Angeles was one of many victims. As a result, the Lodge

building was left unsafe and had to be demolished. Our former Imperator, Dr. H. Spencer Lewis, dedicated Hermes Lodge, for which the membership has been most grateful. The spirit pervading the Lodge at present is that Hermes will rise again—soon.

▽ △ ▽

On September 22, Grand Master Chris. R. Warnken and Soror Warnken were the invited guests of the Twentieth Annual Conclave of Quetzalcoatl Lodge in Mexico City. The Conclave was very well attended by more than two hundred Fratres and Sorores and continued through Sunday, September 26. In addition to inspiring Convocations, the program included the annual Pyramid Ceremony, two splendid theatrical presentations by the youth groups of the Lodge, and a magnificent banquet. The Grand Master spoke twice in Spanish and conducted an administrative meeting for all officers of subordinate bodies in Central and Southern Mexico. On Wednesday, September 29, he conducted a public forum at a dinner sponsored by the Guadalajara Pronaos in that city.

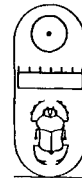
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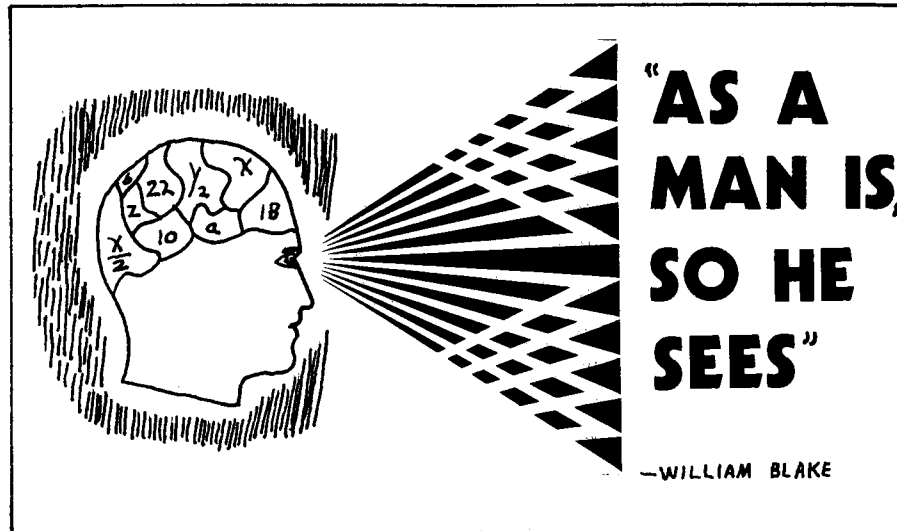


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We don't always *have* to do what we like to do. But we should try to *like* what we have to do.

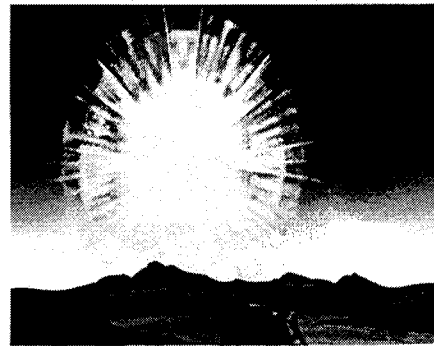
—VALIDIVAR





Metaphysics and Mysticism

CAN MAN ever know what lies beyond the border of this world? What is he striving for? Must the human being always look upon the universe as the great unknown? In the course of human experience have there ever been any who have had a glimpse behind the veil?



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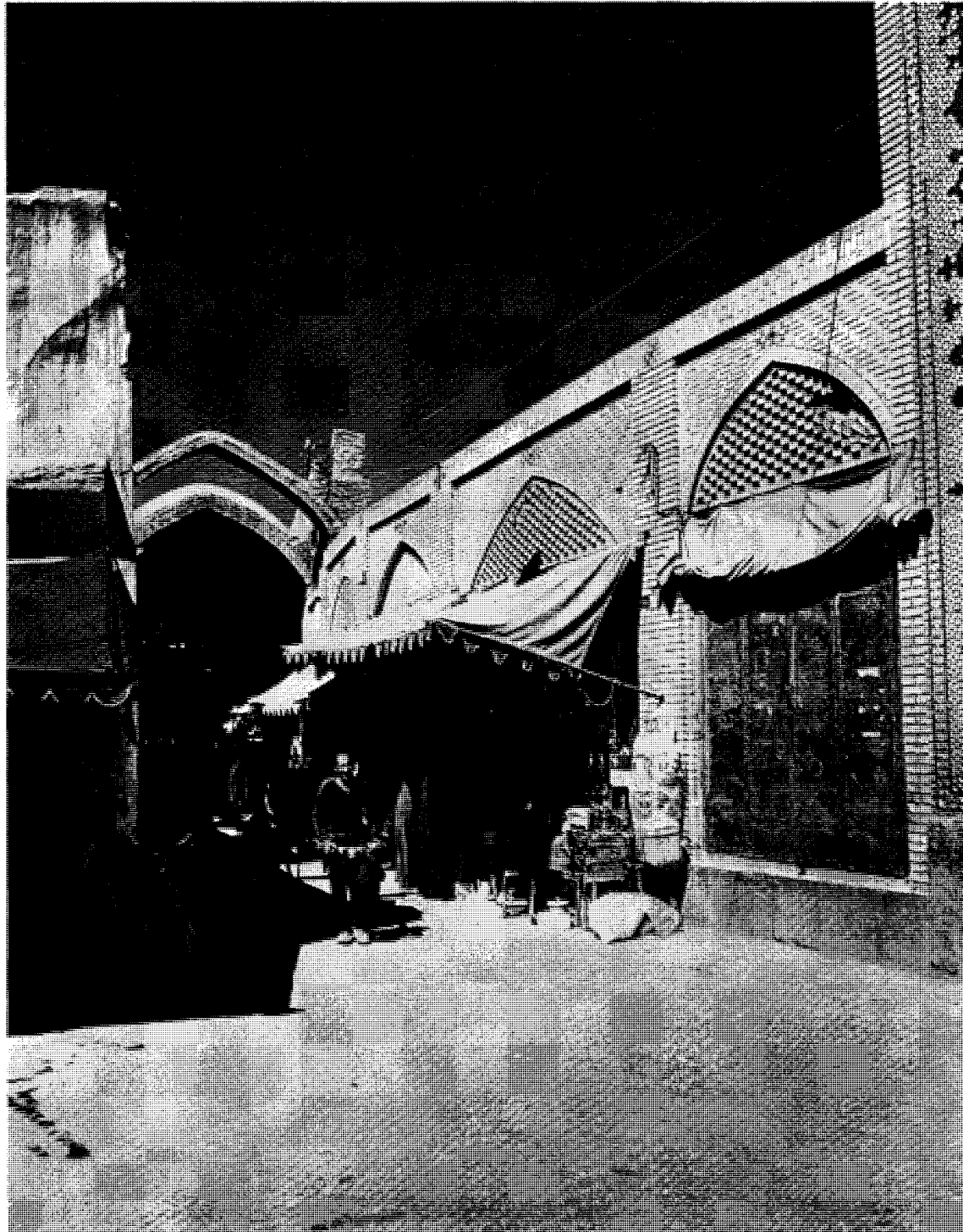
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*The
Rosicrucian
Digest
November
1971*

FAR CORNERS OF THE WORLD (Overleaf)

In remote areas of the world the customs and manner of living remain as yet little affected by modern technology. Here in a village of Nepal, in the shadows of the Himalayas bordering Tibet, the villagers gather at the communal water source for laundering and to fill their brass vessels for home use.

(Photo by AMORC)

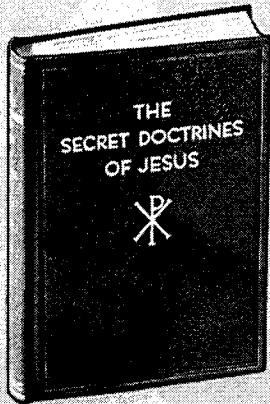


ORIENTAL BARTERING PLACE

(Photo by AMOEC)

Above is a bazaar in Kathmandu, Nepal. For centuries these bazaars have preserved their ancient customs and crafts. Within them the skill and pride of the artisan's handiwork in metals, wood, and textiles may still be found. There remains a pleasing conflict of wit between seller and buyer as to the prices to be paid. The merchant is always somewhat chagrined if the buyer is so naive as to accept the first price offered on his wares.





The Teachings of Jesus

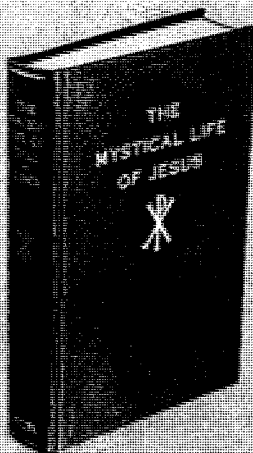
by H. SPENCER LEWIS, Ph.D.

Do you know that from A. D. 328 until A. D. 1870 twenty ecclesiastic or church council meetings were held in which man alone decided upon the context of the Bible? Self-appointed judges in the four Lateran Councils between A. D. 1123 and 1215 decided to expurgate from the Bible those sacred writings which did not please them. But Christ's secret teachings were **privately preserved** in heretofore unknown archives. Beautifully bound and illustrated and stamped in gold.

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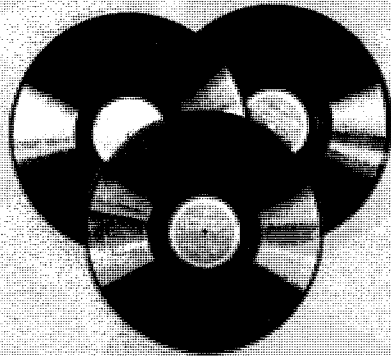
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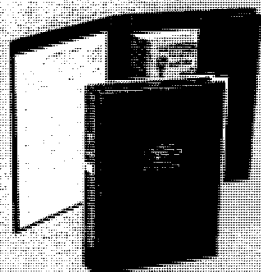
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BRAVE NEW ERA

Some time ago, at the terminal of a very busy international airport, I put some change into a candy machine and punched in my choice. "Thank you for your patronage," it said in baritone, pear-shaped vowels, after spewing out my selection, then proceeded to tell me a stale joke I had read in a *Reader's Digest* over three months ago.

I was, to say the least, somewhat startled.

It turned out, as I found out later, that some of these devices are being tested at various especially selected spots to fathom client reaction and, if it is favorable, we can expect to see them practically everywhere very soon.

Although there are people who, with good reason, object to talkativeness, the time is soon coming when communication between man and machine in a direct manner will be possible, and not only in the indirect, preprogrammed way described above.

Man has dreamed of being able to communicate directly with his machines (especially the extremely complex ones, whose operation is plagued with difficulties and chances of costly errors) ever since he began building them. The United States once lost a multimillion-dollar satellite simply because a computer programmer skipped a dash in the information he fed into the rocket's inertial guidance system.

With the advent of full-scale miniaturization through the coming of age of integrated circuits, pipe dreams many thought would not leave the confines of the laboratory during the course of this century may soon become commonplace. At present there is a truly colossal communication bottleneck between man and computer; direct, verbal communication between them would go very far to ease and even clear up this bottleneck, while at the same time making information more readily available and easier to use.

Although the technology to enable man and machine to communicate verbally already exists, there are certain problems, some large, some small, which have to be cleared up first. For a computer to be able to understand the spoken language, it first has to be programmed with the different sounds it has to use—that is, it has to "learn" to recognize words, much like a small child does when learning to talk. Of course, with the superb "memory" which a computer has, this process does not take up too much time.

The computer's memory is pro-

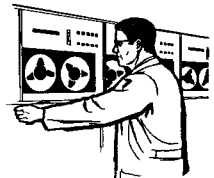
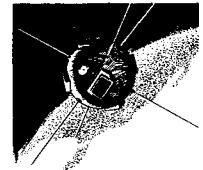
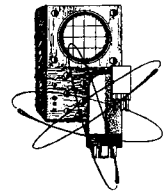
grammed with an electronic representation of the sound of the word—usually as spoken by its programmer. It then has no problem in understanding what its programmer tells it; unfortunately, its memory is so good that any slight variation from the electronic representation it has stored of the word causes it not to understand it. Thus, if someone with a regional accent other than that of the programmer talks to it, it will not understand. The same word, spoken by a woman, unless she has been the programmer, does not match its fixed concept of what the word should "look" like, either . . . sometimes it even refuses to understand its programmer if he attempts to talk to it while under the influence of a head cold. It cannot, for the moment, compensate by itself for natural variations.

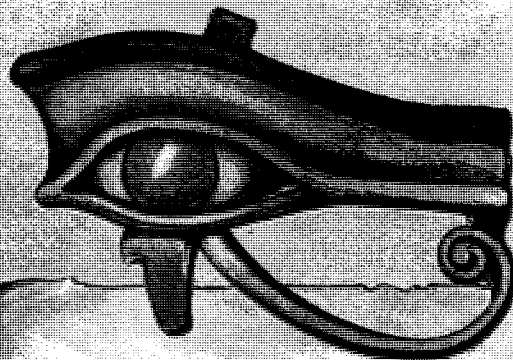
Presently, computers are unable to make anything out of inflection. To them, a phrase spoken in irony or happiness has no difference. This is similar to results obtained when computers have been programmed to scan the printed page directly: they can only decipher material printed in the same kind of type in which they were "taught" to read. Unlike a child who once he learns how to read, can read anything, regardless of how it has been set—typewriter type, copperplate, or newspaper type—the computer cannot, by itself, compensate for these variations.

Naturally, handwriting is completely beyond it . . . but then, it is sometimes beyond us, too.

When these problems are cleared up—and they will be—the possibilities which will be made available by the direct, verbal communication between man and machine will be limitless. Telephone exchanges, libraries, transportation, and a million and one areas in which certain kinds of information are constantly needed will have it instantly available, without the need of costly terminal equipment such as the typewriter and television screen arrangements presently in use.

As time passes and these developments become more and more incorporated to our daily life, freeing man's creativity from the drudgery of having to wade through an ocean of small details after a fact, by merely asking out loud for the necessary information, the horizons of the mind will be greatly expanded . . . and we will have to thank for this the coming electronic oracles of this, our brave new era.—AEB





Timeless Thoughts

In every age there have been thoughts the truths of which the vicissitudes of time have left unchanged. They convey the same inspiration and efficacy today as when first expressed. This month we offer the following examples:

The Master said, "He who exercises government by means of his virtue, may be compared to the north polar star, which keeps its place and all the stars turn towards it."

—CONFUCIUS, 551-479 B.C.
Sayings, Book II, Chapter I

There is one god, the greatest among gods and men, neither in form nor thought like unto mortals. He sees all over, thinks all over, and hears all over.

But without toil he sways all things by the thought of his mind.

And he abideth ever in the same place, moving not at all; nor doth it befit him to go about, now hither, now thither.

But mortals think that the gods are born as they are, and have perception like theirs, and voice and form.

—XENOPHANES, Sixth Century, B.C.
Fragments (Verses 1-3)

Know that this Universe, in its entirety, is nothing else but one individual being; that is to say, the outermost heavenly sphere, together with all included therein, is as regards individuality beyond all question a single being . . .

—MOSES MAIMONIDES,
1135-1204 A.D.
The Guide for the Perplexed

