

ROSICRUCIAN DIGEST

November 1974 • 50¢

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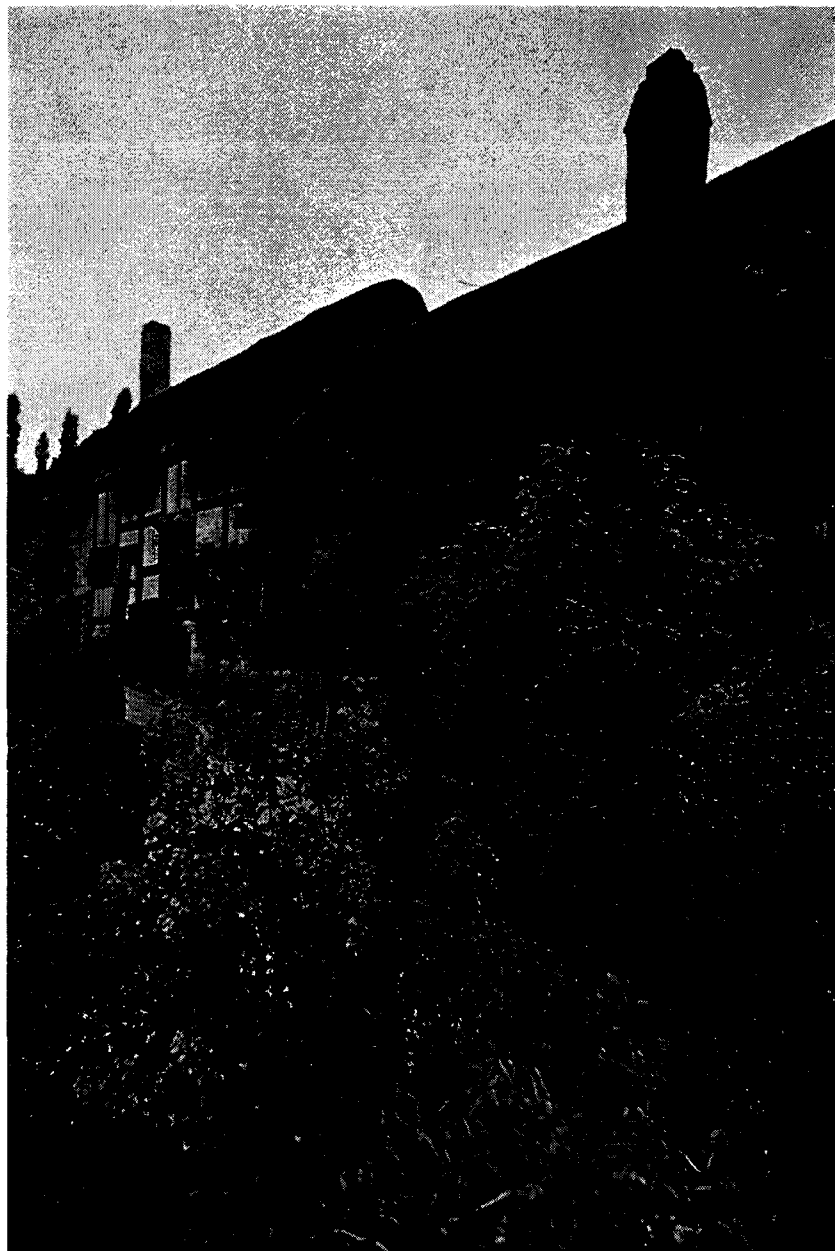
**The Pyramid of the
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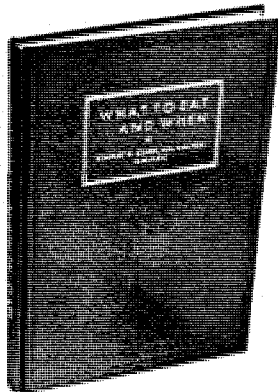
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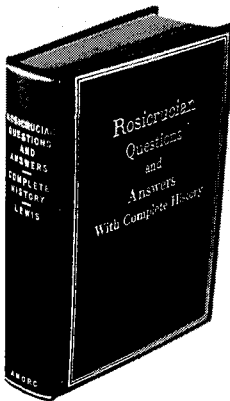
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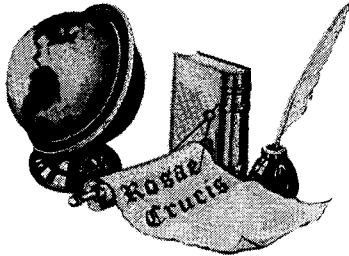
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ROSICRUCIAN DIGEST

Published Monthly by the Supreme Council
of

**THE ROSICRUCIAN ORDER
A M O R C**

Rosicrucian Park, San Jose, California 95191



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Subscription to the **Rosicrucian Digest**, \$5.00* per year. Single copies 50 cents. Address: ROSICRUCIAN DIGEST, Rosicrucian Park, San Jose, California 95191, U. S. A.

Entered as Second-Class Matter at the Post Office at San Jose, California, under Section 1103 of the U.S. Postal Act of October 3, 1917. Second-Class postage paid at San Jose, California.

Changes of address must reach us by the first of the month preceding date of issue.

Statements made in this publication are not the official expression of the organization or its officers, unless declared to be official communications.

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£2.30 A\$3.60 NZ\$3.60
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Robin M. Thompson, Editor

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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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ROSICRUCIAN IMPERATOR » » »

Ralph M. Lewis, Imperator of the Rosicrucian Order, AMORC, this year is serving his 50th year as executive officer of the worldwide fraternal Order. He was appointed to the office by the Board of Directors of the Supreme Grand Lodge in 1939 following the transition of Dr. H. Spencer Lewis, who was the first Imperator for the second cycle of the Rosicrucian Order, AMORC, in the Americas.

(Photo by AMORC)

Volume LII November, 1974 No. 11

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THOUGHT OF THE MONTH

By THE IMPERATOR

AN OPEN MIND

THE term, *an open mind*, is a common, even a trite, expression. However, there is not a common agreement on just what the term means. Perhaps the word *receptivity* is generally accepted as being a definition of open mind. This definition could imply a mind that functions like a blank tablet; in other words, a mind on which could be registered all impressions and ideas to which it might be exposed.

Such receptivity would make the mind a mere receptacle. It could easily be cluttered and confused by uncontrolled and undefined perceptions. But when we speak of mind in the intellectual sense we mean *thought*. Now thoughts are ideas, and ideas are conscious states of mind. In other words, when you have an idea it is the focal point of your consciousness; it is a reality, a thing of existence to you.

The idea may have an external archetype, that is, it may represent to you an objective experience as, for example, something which you have seen or heard. But ideas also arise directly from the mind itself. The ideas of imagination, reason, and memory are such examples. These, too, have reality to us. For analogy, an individual has an idea of God. There is, however, nothing outside of himself which directly corresponds to his idea of God. Nevertheless, the idea has reality to him because he *thinks* it.

We govern our lives by what we think is real in our experience, and by real we ordinarily mean what is true. However, human experiences, thoughts, and ideas vary. Consequently, what men conceive and believe to be real also differs. Therefore, men are inclined to build little personal mental walls of

reality about themselves. They remind us by their confinement of the walled towns of medieval Europe. Each individual is more or less self-centered and isolated by his personal convictions.

Every conscious act of will is preceded by a thought which prompted it. We only act upon those thoughts which have a substance of reality, that is, those which appear as truth to us. Herein lies the danger in our individual thoughts and actions. Most of our thoughts do not have a universal reality, that is, they are not accepted equally by others. The human ego has the proclivity to cherish and to sanctify its own thoughts—principally just because they are part of the self.

Truth

Now the value of what men call truth is, it is presumed, dependability. This dependability can only be proven by putting it to the test of demonstrability. There cannot be two divergent ideas both of which are true. For further analogy, a thing cannot be both round and square. Conflicting ideas, then, compel an analysis to find an agreement upon a relative truth.

To have an open mind is to look beyond the wall of those personal realities built about ourselves—by ourselves. To do this we must acquire the attribute of skepticism. What is a skeptic? He is one who will not accept an idea, his own or others, that is unsubstantiated. To the skeptic an idea must be incapable of being refuted. The true skeptic desires to expose his own ideas to critical examination. A real skeptic will readily reject his personal concepts if they cannot stand the test of truth and reality.

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It takes courage to be a skeptic, especially as it pertains to one's own concepts. There is nothing closer to us than our own convictions. Yet to harbor them when they are false is only to close our minds. The skeptic does not need to cast aside his own ideas just because there are opposing ones. If an opposing idea has no greater substantiation than his own, both are the relative truth. They are true only because at the time they cannot be disproven.

A skeptic is often erroneously confused with the cynic. There is actually a considerable difference in the state of mind of each one. A cynic is dubious about much which is brought to his attention. He will arbitrarily discredit the idea of others without either investigation or justification. A cynic, unlike the skeptic, will principally be critical of others' ideas just because they differ from his own. The cynic, to us, is one who prefers a closed mind. He wants to isolate his own thoughts and conclusions from that which may prove them to be erroneous.

The Conservative Mind

The conservative is often criticized as not having an open mind. The conservative mind is the cautious one. It has found a certain value in its own experiences and ideas. It may have found them to be pragmatic, that is, workable. However, there is both a virtue and a vice in being a conservative. The virtue is a desire to preserve that which has an established value. The conservative is not easily tempted to abandon beliefs just for the thrill of a change. He thus retains and preserves worthy traditions.

The vice of the conservative is often his timidity and reluctance to investigate proposed changes. There is no such thing as a status quo in human thought and society. There is only retrogression or progression. Times and circumstances change and all thought must be reviewed in the light of such changes. If the conservative does not do this, he fails to have an open mind.

The liberal mind is one free to entertain new and different ideas. The liberal mind is not necessarily a vacillating one. It does not readily dismiss its own concepts and beliefs. However,

there is an important difference between a skeptic and a liberal. A liberal may be inclined to accept an idea which only to his own judgment appears to be superior, whereas a skeptic wants factual support of an idea before he accepts it.

The Radical Mind

The radical mind is popularly subject to condemnation. It is considered to be one that arbitrarily tries to suppress and to destroy opposing thought. However, the real radical thinker is positive in his actions. His purpose is not to undermine or to eradicate different ideas. Conversely, his intention is positive. The radical thinker is aggressive in promoting what he conceives as basically right and true. The radical is so-called because his ideas may be diametrically opposed to the contemporary ideas at the time.

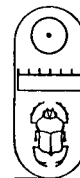
The true radical has the qualities of both the liberal and the skeptic. He has an open mind to new concepts. The radical evaluates them as to their worth before he finally accepts them. He has then an open mind but a militant mind.

The one who wishes to abolish an existing system of thought or practice merely because of a personal dislike for it is not a true radical. Such persons are intellectual tyrants. Without the true radical mind, obsolete ideas would persist indefinitely. The true radical strikes at those traditions which may be revered by the masses but which are often useless. The open mind, then, at times, must be in this sense radically inclined.

The open mind is not just one that is receptive to what it can substantiate by reason and objective experience. The judgment of the open mind includes, as well, mystical insight and intuitive conviction. Leibnitz, the German philosopher, referred to necessary and contingent truths. Necessary truths have logical certainty. They are eternal and unalterable. They have no contradiction, their opposite is unthinkable. On the other hand, contingent truths are those of fact or existence, and no necessity is involved.

For analogy, the idea that there is more than man himself is a necessary and eternal truth. Conversely, the things which our senses perceive are contin-

(continued overleaf)



gent truths. In other words, we only need to find sufficient reason to believe them.

Therefore, the open mind must also be guided in its judgment by the necessary truths of intuition. Such intuitive truths must give support to the reason and the contingent truths of the senses. It is the intuitive doubt which man has had about that which has been accepted as truth that has moved man upward and extended his knowledge. Akhnaton, Thales, Galileo, Bruno, Copernicus, Darwin, Einstein, all had open minds. Their

intuition challenged the dogmatic, static thought.

Marcus Aurelius, Roman Emperor and philosopher, said, "and that we always observe with great care and heed the inclinations of our minds; that there may always be with due restraint and always charitable, and according to the true worth of every present object."

In conclusion, we also quote Josiah Royce, American philosopher. "Now this so-called external experience is never what you might call 'pure experience.' For only the mystic looks for Pure Experience wholly apart from ideas."



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. (The Rosicrucian Order, AMORC, is *not* a political organization. The basic purpose of *Medifocus* is a humanitarian effort directed toward world peace.)

December: Giscard d'Estaing, President of France, is the personality for the month of December.

The code word is SUP.

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



KAKUEI TANAKA

February:

Kakuei Tanaka, Prime Minister of Japan, will be the personality for February.

The code word will be NAT.

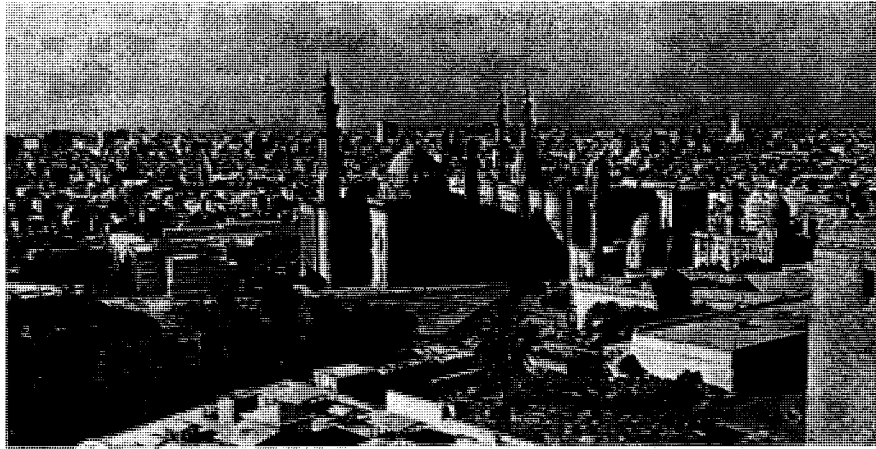


GISCARD D'ESTAING

*The
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November
1974*

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*.



I REMEMBER CAIRO . . .

PART I

by RODMAN R. CLAYSON
Grand Master Emeritus

EGYPT! I cannot resist the temptation to write something in the nature of orientation, if that is the proper word, at least for Cairo, for those Rosicrucian tour groups which will visit Egypt and other countries early in 1975. I hope the following will be of interest not only to the tour members but to all the readers of this magazine. The coming visits to Egypt remind me of the Rosicrucian groups I accompanied a few years ago.

On one of these trips we arrived in Cairo early in the evening. Late in the afternoon, in the course of our flight, through an occasional dent in the clouds, the blue Mediterranean could be seen far below and receding from our jet. In a little while we began descending.

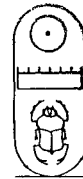
I remember remarking to a fellow passenger, "Here we are over Egypt and its ancient sites. Truly, there is more to its history than sending home pictures postcards of pyramids and temples."

Walking down the aisle, a stewardess said, "Is everybody buckled in?" The

big jet lurched and shivered slightly. The stewardess smiled and commented, "This is just the usual turbulence we experience as we descend."

As the airliner circled for its landing, it was noticed that which is experienced so seldom in this part of Egypt was indeed happening—a light rain was falling! Beyond the Nile River and the huge city of Cairo, a bank of broken clouds in the west revealed a red sunset in the direction of the pyramids of Gizeh. As the wheels touched the tarmac, the veil of light rain ceased. The wet-darkened runway was like a mirror. Airport and field lights caught by the reflection passed as the jet slowed its momentum and rolled to a stop at the terminal building.

After passing through customs, the travelers were taken in hand by tour officials and escorted to motor coaches. On the drive into the city the coaches passed through an area which 5000 years ago was known as Heliopolis, the old 'city of the sun.' Of that period,



about all that remains is an obelisk. After a drive through the wet, dimly-lit streets, the buses arrived at the Hilton Hotel on the east bank of the Nile River. A lopsided moon broke through the cloud-darkened sky.

Abbas, the Dragoman

The next morning, as they gathered in the lobby with the tour conductors, the tour members were introduced to the Arab dragoman who was to act as guide for the party. His name was Abbas, and he wore a dark blue robe which hung to within three inches of the floor. The robe is known as a *galabiyah* and the members of the group would see many of the robes, in various dull colors, during their stay in Egypt. On his head he wore something which looked very much like a turban. Abbas was of medium height, about sixty years of age, and he wore a contagious smile.

With Abbas leading the way, the group departed the hotel lobby and stepped out into the warm, bright sunlight. Turning their backs to the shimmering Nile, they soon became a part of the comings and goings of the native as well as the tourist foot traffic. The huge ochre-colored building ahead was identified as the great Egyptian Museum.

Above the city of Cairo on an overlook could be seen the citadel fortress built long ago by Sultan Saladin, and also the mosque of Mohammed Ali which had been constructed within the walls of the citadel.

As the party entered the stone walkway leading to the museum with its mammoth doors, they saw the fishpools with water lilies floating on the surface of the water. And there was also a considerable stand of dark green, spindly-stalked reeds that gracefully drooped somewhat over the heads of the group members. Abbas explained that this was about the only stand of papyrus to be found in Egypt today. It once flourished thickly along the banks of the Nile and in the delta region to the north. Abbas said, "As you know, papyrus was used by the ancient Egyptians to make what the Greeks referred to as writing 'paper.'"

"Now let me point out that this two-story building with its basement was

built in 1895 by Khedive Abbas Pasha II. What we have here has been recovered from monuments, tombs, and ruins of temples, not to mention old villages in the Nile Valley. Objects date from about 3200 B.C. and cover a period of three thousand years. They are grouped for the periods of Ancient, Middle, New Empire and Ptolemaic and Greco-Roman times. We have statues of early pharaohs and statues of special interest to you, I believe, of the eighteenth-dynasty pharaoh Amenhotep IV who was also known as Akhnaton.

"We have the fabulous treasures of Tutankhamon, papyrus scrolls, Books of the Dead, mummified birds and animals, jewelry, and a representation of the Rosetta Stone."

Abbas moved his party through the various exhibits and made enlightening comments in every instance. As they passed the large statue of Anubis on the ground floor, he explained that the wild dog had long been regarded as the guardian of tombs and cemeteries; that indeed the jackal was the legendary funerary god. The tour group then returned to the hotel for lunch.

Mosques

Early in the afternoon, the motor coaches came to take us for a visit to some mosques. The first of these was the mosque of Sultan Hassan—a beautiful edifice to behold and said to be not only the finest in all of Cairo but in all of the Islamic world. One of the doors leading to the dome is inlaid with bronze and encrusted with gold. The nave within is covered with colored marble.

From there the buses took the tour party up the citadel hill to the alabaster mosque of Mohammed Ali with its slender minarets. The members enjoyed the citadel on the hill from which they could look down on the city in one direction, while in another direction they could see the Mokattam Hills from which limestone was quarried for the ancient pyramids.

Preparatory to entering a mosque, each member of course abided by the Moslem custom of donning cloth or canvas slippers over his shoes. It is permissible to take one's shoes off. It is felt that shoes, in and by themselves,

defile the sacred place. Our group entered and stood in the mosque in respectful silence, and we appreciated the tremendous expanse covered by the deep red wall-to-wall rugs, or carpeting.

Abbas pointed out the women's section in a corner far away from the area used by the men worshipers. Hundreds of lighted electric bulbs hung on chains from the domed ceiling. Each bulb was enclosed in a large glass covering which looked very much like a fish bowl. Originally, each one of the lights had been an oil lamp.

We left the citadel hill and motored to the one-thousand-year-old Al-Azhar University. In the center of its central courtyard stood the first domed mosque to be erected in Cairo. Near it in the courtyard was another Moslem structure that looked somewhat like a stumpy minaret. It had a winding stairway around the exterior which most of the men in our party climbed.

It had been a full and interesting day, and everyone was glad to board the buses and head for our hotel on the Nile.

Memphis

The next morning we boarded the buses again, but this time we crossed the river on the El Tahrir bridge and after doing so turned to the left and headed south. The drive through the countryside was delightful as we rolled in the direction of what had once been the ancient capital of Memphis. Our motor coaches traveled on roads beside canals whose waters sparkled in the sunshine, past green fields of sugar cane and clover, and flocks of sheep and goats. From time to time the road was lined with palm trees. Occasionally we saw water buffalo munching on grass or sugar cane. Sometimes we met camels traveling on the other side of the road, camels loaded with huge bundles of cane with their owners or drivers walking beside them. Now and then we passed a small dwelling.

Eventually, in an area where the road was lined with towering palms and the cultivated fields were set far back, the buses came to a stop. We had arrived at Memphis! On the left stood a roofed open-air building. In front of us

rested a white alabaster sphinx. The monument was perhaps nine feet high.

To the group, Abbas explained, "This is perhaps one of the most beautiful alabaster monuments that you will see. The body of the sphinx is that of a lion. The head is that of a man. Some historians say that it represents Ramses II. Where we are standing is the site of the capital city of Memphis, *circa* 2500 B.C. To look at this today, you would never believe that temples and palaces once stood here. There was in particular a temple to the great god Ptah.

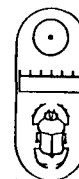
"Now in this building behind me is a fallen colossus of Ramses. It is a magnificently sculptured statue. The roofed-over building is modern, of course, and is to protect the statue from deterioration from the weather."

We ascended the few steps to the level of the walkway around the enclosure of the statue of Ramses II and admired the delicate carving of its details. Pictures were taken and we again boarded the buses.

Sakkara

After a short drive, the terraced or step pyramid of Zoser came into view, and then the motor coaches stopped in front of what appeared to be an imposing walled structure. The wall was constructed of yellowish orange-colored blocks of stone. This is Sakkara. The palm trees and green fields had been left behind. Here is the beginning of a desert plateau, and it is dry and hot. We disembarked and gathered around Abbas.

"We have just come from the site of the ancient city of Memphis. Every capital city had its necropolis or cemetery. We are now at Sakkara, and this is the necropolis for Memphis. There are a large number of tombs here, not the least of which is the step pyramid of the early pharaoh Zoser. The wall we see here has been restored. Originally, a wall such as this surrounded or enclosed the entire area with, of course, the pyramid within it. This is believed to be the first of all of the seventy-odd pyramids that were to be built by various pharaohs.



"Now let us enter the complex through this doorway. Once inside, your passage will be between well-preserved columns of what was once a mortuary building. You will notice that it, too, is roofed over to protect it from the elements."

We made our entrance and trod the passageway between the columns and emerged into what had at one time been an immense courtyard with Zoser's pyramid seemingly at one end. Abbas commented, "The pyramid and its complex were designed for Zoser by his vizier and chief architect, Imhotep. Imhotep was also thought to be a great healer or doctor."

"I should also mention that while Ptah was the important god, the Apis bull was for Memphis the chief sacred animal. We will leave the courtyard now and visit the Serapeum, the underground galleries where the deceased sacred bulls were entombed."

The party followed Abbas to a far corner of the courtyard to steps which would take us to the tomb area. We passed fragmented walls surmounted by a series of cobra figures.

Old Cairo

At noon we returned to the hotel, but at two o'clock we boarded the motor coaches again and in our travels we would remain on the east side of the river. After negotiating several turns, the buses finally headed south on Helwan Street. It was soon evident that we were in the old part of Cairo. We were told that we would visit a church but that first we would stop at the Coptic museum. After passing many very old buildings and a few shops, we finally stopped at a rather small but neatly constructed building which was by no means ancient. This was the museum.

Near the entrance were some trees which Abbas identified as cedars of Lebanon. After passing a fountain we entered the building, and there among other things we saw books having to do with the early or first ages of Christianity. There were also costumes illustrating the kind of dress that was worn in early times.

When we returned to the fountain at the entrance, Abbas gave a little

talk. He said, "The Coptics, or Copts, is a name given to the Christian descendants of the ancient Egyptians. They believed that Christianity was introduced to them by St. Mark. The Copts are quiet and industrious people. They are not Moslems but they do follow some of the Moslem customs."

Goshen

After this enlightening little lecture, the party again boarded the buses for the short ride to Goshen. At Goshen we found what appeared to be a cluster of fairly modern apartment buildings and also a church which had no doubt been built in the last fifty years. But we followed a pathway which led us down some steps and away from the apartments. We entered what appeared to be an alley with a high wall on the left side. On the right were old two-story frame houses which were very run-down. Our alley turned out to be a passageway which ended against another cement wall. But this was Goshen. To the left was the simple entrance to a very, very old church.

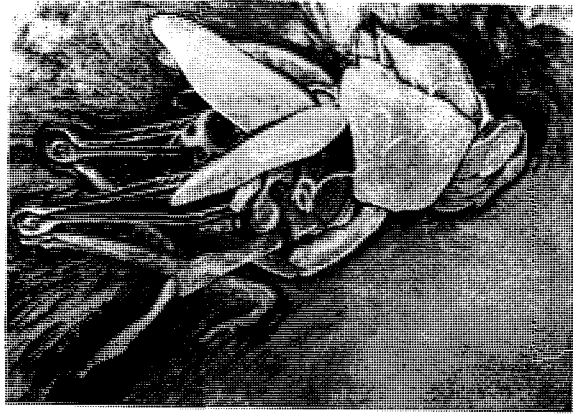
Abbas went into the building and came right out again. He said, "There is not very much room in the church. If you talk when you are inside, please do so in whispers. Where we are is considered to be very sacred ground. It is said that this is where the Holy Family stayed when they sought refuge in Egypt two thousand years ago. In sacred literature this is called the Land of Goshen."

"We do not know exactly where the family stayed, however the long standing legend relates that this church building was constructed over the very spot where the family stayed. Although not related to this historical scene, there is within the church a fifth-century crypt. The name of this church today is Abu Serga."

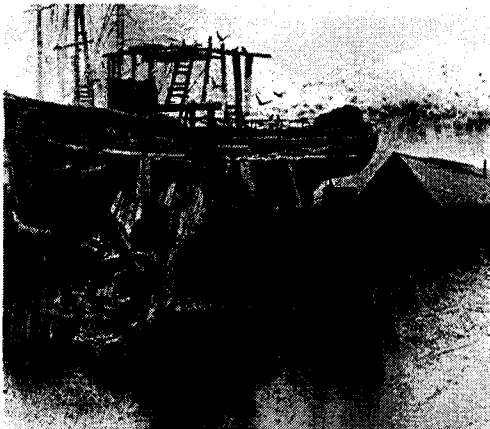
We entered and found the church to be dimly lighted with candles. We did not stay long but we were impressed with the historical importance of this venerated place. Soberly and silently we boarded the motor coaches for the ride back to the Hilton Hotel. Apparently, each of us was lost in his own thoughts. Δ

Watercolors

In September the Art Gallery of the Rosicrucian Egyptian Museum was the setting for the West Coast Watercolor Society's annual exhibition of paintings. Featured are two fine examples by California artists in this wonderfully flexible medium. A commonplace object, but viewed from a different position, motivates Sacramento artist Woody Hansen in much of his work. How much do we really see when we look at an object? The discarded outer skin of a grasshopper found accidentally outdoors by the artist's young daughter takes on a special transparent quality achieved through a technique of initial brushwork, sponging, and lifting.



OF WHAT MIGHT HAVE BEEN
Woody Hansen

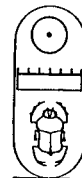


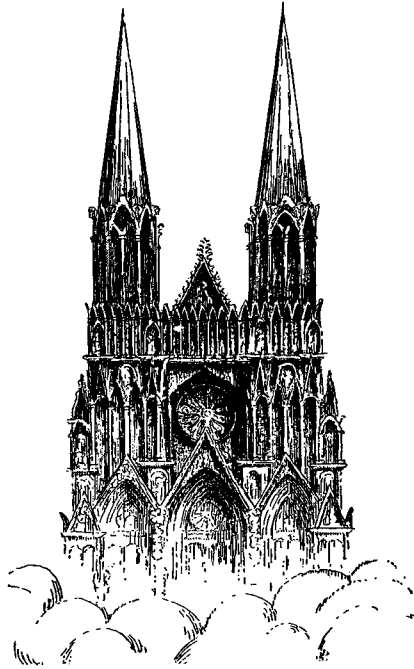
Artist Harold Mason of Carmel painted the weatherbeaten old fishing vessel in the boatworks at Monterey. A native Californian, the artist has instructed in watercolor at Santa Rosa Junior College, and exhibited his watercolors in Carmel, Phoenix, and Chicago. The West Coast Watercolor Society was organized in 1963 to exhibit the unique qualities of transparent watercolor. Membership in the group is limited to fifty noteworthy artists.

 **UP FOR REPAIRS**
Harold Mason

If it be true that any beautiful thing raises the
pure and just desire of man from earth to God,
the eternal fount of all, such I believe my love.

—Michelangelo
Sonnet





The Celestial Sanctum

THE FICTION OF FATE

by CHRIS R. WARNKEN, F.R.C.

IT IS understandable to read that in historical times man fearfully accepted the bitter experiences of life, along with his few sweet experiences, as his particular fate. Since he underrated his own human dignity and integrity, he was convinced that his fellow man rightfully possessed powers and abilities over him. Certainly the gods, whoever they might be, controlled him with powers even beyond his ability to understand. In such an environment and his stage of development, it was natural for man to live in ignorance, superstition, and fear.

Later, he attributed his poverty, suffering, and privation to "the Lord's will." He would not dare to question the "Lord's" reasons, for that would be

blasphemous. He was given to understand that the "Lord" had made him in His own image or likeness, that He loved him as He loved all of His creatures. He must accept quietly whatever came his way, as it was not only the Lord's will but the Lord knew what was best for him. He was never able to see his Lord, but he was assured that the Lord watched over him and knew his every thought, word, and deed. In circumstances such as this it was natural, normal, and commendable that man resigned himself to his fate without a whimper.

At some point in his slow evolution and after receiving his first glimmer of light, he continued to accept the inevitable power of fate, but he devised ways of deceiving or shielding himself from that fate. He acquired amulets or made magic figures and formulas which he believed would protect him from the misfortunes of fate. He would no longer be totally at the mercy of inevitable fate. Each successful escape from the misfortunes of those around him was credited to his magic protection. Each failure simply moved him to search for a stronger and better magical object. He was still convinced that life was controlled by that external force or forces always identified as fate.

Today man is liberated and fully enlightened! Or is he? Most of us will protest that we have long since banished ignorance, superstition, and fear. The majority of mankind is now educated; man has studied the sciences and understands natural laws, the workings of the human mind. He now plans and fulfills his own destiny. He is now his own master. Or is he? What does he mean in his popular song, "Que será, será" (Whatever will be, will be)? What was intended recently when certain political chicanery was attributed to unknown diabolical or malevolent forces? How are we to explain the still respected and thriving profession of fortunetelling in its many forms? Either we are the certain puppets of inexorable fate, or we are the manifestation of the Omnipotent Creator with the freedom and responsibility to shape our destiny, or fate.

We cannot, and would not, deny the existence of external forces in the uni-

verse. Perhaps the most obvious and effective, so far as man is concerned, are our cosmic neighbors, the sun and the moon. Both have a decided effect on earth as, for example, the seasons and climatic conditions caused by the sun, and the tidal changes caused by the moon. Is this, then, fate? No. At the proper time of the year and day, I may expose my body to the rays of the sun and in a self-measured time receive very healthful benefits from such exposure. But at an improper time of the year and day I may expose my body to the rays of the sun for an unmeasured and too long a time and receive severe burns or other conditions injurious to my body.

Are either of these experiences inevitable fate? No, they result from the freedom of choice of man, the molder of destiny. This simple analogy may be applied to far more intricate and important experiences in the life of man.

Man is the key, the creator of fate. Life on earth consists of a never-ending series of choices between alternatives. Man is free to choose as he will, but he is then obligated to abide by his choice. It is in this manner that he can eventually learn how to choose better to avoid the pitfalls and disappointments of life which he still calls fate. From the cosmic viewpoint, there is neither fortunate nor unfortunate, good or bad, lucky or unlucky. It is the result of man's choice that causes him to judge everything positively or negatively as it affects him.

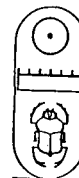
The Rosicrucians teach man to turn within for the answers to all great questions of life. It is man who changes the world; sometimes for good, and sometimes for bad. Left alone, nature functions according to its natural law; the sun shines, the winds blow, the rains fall, and man has eventually realized that all of these actions, whether he considers them good or bad, have occurred as necessity according to law and balance. Nature is not vengeful nor vindictive; only man may choose to be so. Man must yet learn not to curse disadvantage but rather transmute it into advantage. The few who have learned to do this are labeled the fortunate or lucky ones by the remainder of us.

The great Goethe wrote, "Thou must (in commanding and winning, or serving and losing, suffering or triumphing) be either anvil or hammer." Always, man must choose! If we will not lead, we must follow. If we do not determine to succeed, we shall surely determine to fail. We are placed here on earth to learn and gain experience. It is not a hostile earth, but rather unconcerned. We are the student; the Cosmic is not the class master but rather the classroom. To choose always the same as others can be a serious error. What may be good for one may be disastrous for another. To do nothing is the worst choice, for we can only improve our lot as we learn, and we cannot learn without effort and experience.

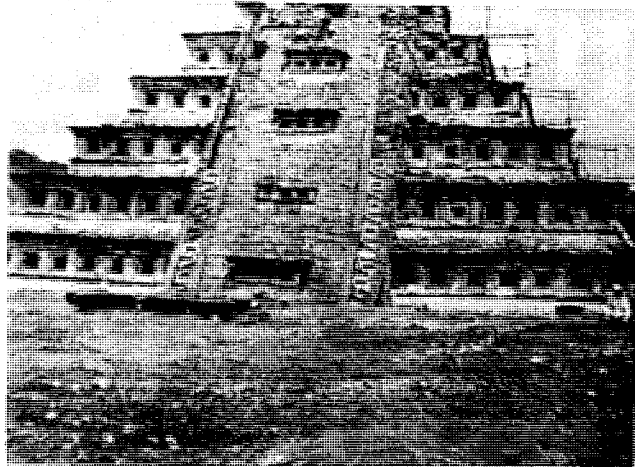
We like the view of Thomas Mann who wrote, "To be poised against fatality, to meet adverse conditions gracefully, is more than simple endurance; it is an act of aggression, a positive triumph." This is living, and life is to be lived. As we face life we shall undoubtedly make wrong decisions, wrong choices, but we will learn. As we learn, we will make fewer mistakes. As we make fewer mistakes, we will slowly realize that we are indeed free of any unfriendly exterior forces that are subjecting us to continual, unrelenting suffering and misfortune. It is time now to accept our godlikeness and *create* our world with constructive conditions worthy of our best evolved understanding. It is time for us to annihilate the fiction of fate.

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 95191, stating that you are not a member of the Order and enclosing ten cents to cover mailing.



THE PYRAMID OF THE NICHES



by T. E. HARTWIG, F.R.C.

EL TAJÍN Grande, or the Pyramid of the Niches as it is better known, is in the State of Veracruz, Mexico, about eight miles southeast of Papantla, the vanilla capital of the world. The shortest route from Mexico City is the highway that runs northeast to Tecolutla.

The first European to visit this famous pyramid was Diego Ruiz, in 1785. In the early part of the twentieth century more and more travelers found their way there, and it became necessary for the Federal Government to post guards to watch over the ruins.

In 1934, Mexican archaeologists started excavation and preservation in this area. They soon learned that they had discovered one of the outstanding archaeological zones of prehistoric Mexico. The total area of this site covers 951 hectares (2350 acres). This was once a large Indian pueblo. In a 60.7-hectare (150-acre) area in its center are five main structures. These are the big pyramid, the North and South Ball Courts—each the same distance from the pyramid—a smaller pyramid known as *Lesser Tajin*, and the Building of the Columns.

Observing this area from a hilltop you will see many brush and tree-covered mounds and hills which, without a doubt, hide temples, shrines, and smaller pyramids. We explored this site in 1957. Excavation has been going on ever since then, and by now there are many more worthwhile things to see. There now is a very good paved highway from Papantla to the ruins. In

1957 it took a native guide to get there, for the jungle was a maze of dirt roads leading in every direction. At that time they were exploring for oil and were very successful.

El Tajin Grande is thirty-seven meters (120 feet) on each side and is eighteen meters (sixty feet) high. It has six bodies at the top of which are the ruins of a sacred shrine and the ceremonial chamber. The steps leading to the top face the east and were built after the pyramid was completed. There are large niches built into each body all the way around; 365 in all, and each one represents a day of the year. At one time there was a statue in each niche which had particular significance for that day.

The pyramid is built of volcanic rock and adobe and was covered with whitish basalt. The entire outside was stuccoed, each side having a different color. There was only small evidence of red and green on two sides. Each side represents a season of the year. From excavations made elsewhere in Mexico, it is believed that the front, facing the east, was painted yellow for spring; the south was green for summer; the west side was a reddish brown for fall; and the north side was a very dark grey—almost black—for winter.

The word *Tajin* means noise, thunder. During a brief storm while we were there, lightning struck the top of the pyramid three times. The guard told us that lightning struck the top of the pyramid during every thunderstorm that came there.

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El Tajín is a product of the Totonac civilization and was built about A.D. 600. There is evidence that the Toltec and Chichimec Indians lived there at one time. During the Cortez invasion and deprecation of Mexico, this area was occupied by the Aztec Indians.

Regardless of what name the various tribes adopted, there is evidence that they were all descendants of the civilization that came to this hemisphere from the sunken continent of Mu (Lemuria). Archaeological evidence suggests that the area from Veracruz and Yucatán to the west coast of Mexico, and many miles to the north of Mexico City and south all through Central America, was occupied by people from Mu, which they always referred to as their *Motherland*. Inscriptions on temple walls and shrines hint that civilization may have thrived in this whole area more than 20,000 years ago. The stone tablets that Niven dug up in an area of 105 km. (sixty-five miles) around Mexico City could suggest that the first inhabitants of that whole area came from the Motherland of Mu. In all, there are over 2800 tablets which can be seen in the National Museum of Mexico.

Lesser Tajín, a truncated pyramid, is not as well preserved as Tajín Grande. The structures each have central halls with rooms at each corner.

Excavation of the Building of the Columns was still in progress at the time of our visit. The face of this structure, eighteen meters (sixty feet) long, is decorated with six large panels in the form of a Greek cross. There are three stone columns at each side of the entrance. They are not one piece of stone. Each column consists of a number of drums which are one and one-tenth meters in diameter, and from eighteen to twenty-five centimeters (seven to ten inches) thick. The outside of the drums is entirely covered in sculptures in relief of warriors and priests, names and calendar dates, and scenes portraying daily life.

The ball courts are very interesting. The game was very rough and played with a hard rubber ball about twenty-five centimeters (ten inches) in diameter. The rubber came from trees in the surrounding jungle. The goal at

each end was a stone ring cut from a stone block and remained a part of that block, which was almost square and fitted into the masonry of the end walls. The ring was in a vertical position and was a bit over ninety-one centimeters (three feet) in diameter. The center through which the ball had to pass was about forty-one centimeters (sixteen inches) in diameter.

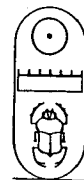
During the ceremonies before the game, the players all wore a horseshoe-shaped stone that went around their body and was suspended from the shoulders by rawhide straps. They were made of some lightweight stone and were sculptured in relief. When the game started, these stone belts were exchanged for similarly shaped ones made of wood with a larger diameter, which prevented serious injury during the game.

The sculptures on the borders and some of the panels of all three buildings are interesting. Some of the panels of the Hall of Columns are decorated with Greek crosses. Lesser Tajín has some Greek-style sculpture as well as many swastikas. On the borders of the steps of Tajín Grande, the sculpture is what we were taught in our school art classes as being of possible Roman origin.

Evidence such as this has caused much controversy among archaeologists as to who came to North, Central, and South America first—and from where? The most comprehensive and logical explanation seems to be the result of Colonel James Churchward's fifty years of study and research, which is published in his five books on Mu. They seem to contain some evidence that the inhabitants of Mu populated all the continents of this Earth.

More and more evidence is being brought to light by archaeologists in Mexico, Central America, and many of the South Sea islands—especially Easter Island—to firmly establish that the sunken continent of Mu was the habitat of what was perhaps the first civilization of the earth, more than 100,000 years ago.

Regardless of who is right or wrong, a visit to El Tajín should not be overlooked by anyone who is spending some time in or near Mexico City. △



We Begin With Dreams

by CAROL H. BEHRMAN

EVERY achievement of today is but yesterday's dream come true. Yet, often—far too often—we abandon our dreams and accept a lesser, more easily obtainable image of ourselves—an image stripped of its potential, reduced to its lowest common denominator.

We all begin with dreams—and these dreams are the true goals to which our souls aspire. We know this when we are children; we have supreme confidence that one day we shall become an actor, a surgeon, painter, philosopher, scientist, explorer, doctor, lawyer, Indian chief—whatever role or deed our dream vision impels us toward. But then the voices of caution, the sounds of conformity begin their campaign. “Be practical!” we are told. “Be prudent!” “Be realistic!” They pound upon our senses and, breaking through the barrier of our physical selves, commence a deadly dream-destroying assault upon our inner motivations and impulses. Using the twin weapons of ridicule and reason, they advance upon the parapets of our dreams and crush them into dust, leaving us with uninspired, mediocre, acceptable goals. And when enough years have gone by, we ourselves forget the intensity and reality of those youthful dreams and think of them, if we remember them at all, as childish fantasy.

But have we actually been wise and prudent? Are we really being practical when we sweep the ashes of our dreams under the carpet of conformity? Or would it be more realistic to examine our yearnings and desires, and to use our energies for a strenuous quest in the direction of these inner-directed goals? We can reach beyond the ordinary, the commonplace, the sterile



fruits of compromise, and strike out toward that dream.

Even if we fail to achieve the final heights, would we not, after years of intelligently applied effort, be ahead on the road to personal fulfillment? What is there to lose that is not expendable? The man who yearns to be a second Rembrandt may never become more than a third-rate painter, but that is more honest to his own yearnings than ignoring that talent and plodding along in some other career. The boy who dreams of establishing an industrial empire can find many satisfactions as a grown-up in actually succeeding as a small entrepreneur. The aspiring novelist may never reach beyond the pages of the hometown newspaper, but at least he is doing his own *thing* and achieving the inner serenity that can be felt only when one is working toward a goal that is truly meaningful and relevant for him.

Ignored Dreams

The voices which urge us toward caution and conformity are all too often the voices of defeat and destruction. They persuade us to turn away from stimulating goals, to dam up the well-springs of creativity, to see ourselves as less than we really are or could be. We become prudent instead of wise, calculating instead of enterprising, and smug but not satisfied. If we have ignored our dreams, then we have listened to the wrong advisers and forgotten that every accomplishment which

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has lifted mankind to a higher level of understanding and achievement has been the result of some man's or men's pursuing an "impractical" dream.

It is never too soon nor too late to listen to our own voice—the urgings of our own inner rhythm. Some of us are early starters and others are late bloomers. There was John Keats and there was Grandma Moses; one started in youth, the other in old age, but both found immortality by following a dream. And, in lesser ways, we can all achieve some measure of success as human beings by listening to our own special sounds—our individual yearnings. These are signposts pointing in the direction we must travel to fully

develop our powers and potentials. To find them, we must learn how to listen to the special beat of our own particular drum.

Examine your dream. Take it out and dust it off. If you have forgotten what it is, search in the recesses of your memory where it must still dwell. If you have lost it, you can find it again. If you have buried it, then it can be resurrected. Without it, you are like a body that lacks a vital organ. With it, you begin to be complete.

Imagine your life the way you want to live it. Hold your dream and look at it—for in the mirror of your dream you shall see the reflection of the self you can be. △

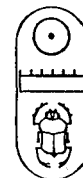
THE OPPORTUNITY for the Creative Power within to function *through us* dawns on the day when our influential friends can do nothing to help us, our money cannot buy us out of our predicament, and we stand *alone*, face to face with ourselves and our weaknesses. This day dawns *provided* we are able to withstand the shock of the revelation of our inadequacies due to our false belief in what we erroneously believe to be the strength of the "little self." For there are many who, at this critical moment—when a higher power would take over—unfortunately seek a drastic removal of themselves from the unpleasant situation or difficulty. What a tragedy—when it was only the darkest hour before the dawn, and the miracle was about to take place!

—M. A. SCHEP, F. R. C.

New Appointments . . .

GRAND CHAPLAIN—Filling this spot for retiring Frater Russell is Leonard Ziebel, executive assistant to the Imperator. The Grand Chaplain officiates at special Grand Lodge ceremonies in San Jose. Frater Ziebel brings to this office many years of ritualistic service.

DEAN, ROSE-CROIX UNIVERSITY—Succeeding Frater Bailey in this office is Janice Hoye. The Dean coordinates university activities in both the summer study program and winter lecture series. Soror Hoye studied in both Europe and America, and for the past several years has served as secretary for the Egyptian Museum.



The Riddle of Immortality



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

SO MUCH has been written on the subject of immortality that anything that is said can be little more than another expression of ideas which have already long been imbedded within the consciousness of mankind. Religion, philosophy, and science have each attempted to interpret this subject, and still the subject persists in the mind of man in the form of a yearning on his part for an answer to a question which still lies to a substantial degree within the unknown. It is the unknown which fascinates man and causes him to use a great deal of his life in a search for answers to questions which concern him. Many men go out of their way, expending time, effort, and accumulation of wealth in trying to satisfy their curiosity to obtain an answer which does not lie in their immediate field of experience.

If it were not for the fascination of the unknown, man would have little impetus to challenge his thinking and to ignite his curiosity. Man's tendency and desire to search out the unknown and to attempt to find answers has resulted in the civilizations which man has created as well as in the growth of his ability to cope with his environment and to manipulate the physical world in such ways as to bring him satisfaction, convenience, and enjoyment. Man, having the motivation and the desire to push back the limits of the unknown, has expanded his consciousness so that civilized man today lives in a far more complicated environment than that of his ancestors.

To examine the knowledge which man has gained within the past century in comparison to the centuries that existed before is to realize how much

man has been able to learn. Many phenomena which were mysteries and limited completely to the unknown of a century or more ago are today obvious facts treated in their elementary form in textbooks in our grade schools.

As with all man's progress in dealing with the material world, the pushing back of the frontiers of the unknown insofar as the mind, human consciousness, and man's soul are concerned is still a virgin field. We know little or no more about the intricate phases of man's consciousness, his mind, and the soul, than was known by the sages and teachers of the past. In this field, progress has not gone hand in hand with progress in the material world. Probably when man gave more attention to the analyzing of himself, toward contemplating the existence of himself as a living entity, as a soul, he was more closely attuned to the meaning of these immaterial phases of his existence than are many today.

There are those who will go so far as to say that man's knowledge in mental and psychic fields has decreased, while his knowledge in material fields has increased. This may be controversial, but if we may judge by the value that is placed upon intellectual pursuits today, then we will have to admit that great thinkers of the past were probably more aware of themselves as living souls than is the average individual today.

Of the many great questions that continue to exist in the field of the unknown one of them is that of *immortality*. I am not going to attempt here to analyze the subject of immortality by restating some of the existing theories, but rather to try to stimulate the thinking of those

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who wish to contemplate the depth of this subject. Immortality should be approached not merely as a form of passive meditation but as an attempt to better understand our inner selves as one of the manifestations of the force that we call the life force of the soul, which is the basis and source of all manifestations. It has been repeatedly expressed elsewhere in Rosicrucian teachings, as well as in other philosophical writings, that the soul is the one channel by which we have direct contact with those forces or sources which lie outside the material field.

The Great Mystery

Immortality has been looked upon by man practically since he was a thinking being as the great mystery of all mysteries. That the human being should cease to function as such and the remnant of what was a human being should be no more than a collection of material in the shape of a human body has been a perplexing problem to all thinking men in all times. About what may have happened to the particular human being who has passed through transition, there has grown a great literature and tradition in legend and speculation. When we face the facts honestly, we know that these legends and explanations are still within the realm of hypothesis. No man has ever answered to the satisfaction of all human beings the riddle of immortality.

Possibly one reason why we have never proved anything is the fact that we are unwilling to accept the realization that the life force, or soul, when manifesting through a human body, is screened, as it were, by the biological entity. We do not have the ability to perceive the soul as a pure entity, at least with the accepted means of perception with which we are familiar. If we are to perceive the soul itself, we are going to have to perceive it through the inner eye, through the channel of intuition, through the process which Rosicrucians refer to as the ability to comprehend intuitively knowledge and experience which exist outside the scope of our objective perception.

I believe that most schools of thought will concede that the soul is non-

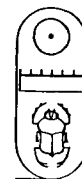
material, but as long as it exists in the human body it manifests through that body, and our realization of its manifestation is like the realization of visual perception through a colored glass. We judge what we see through a colored glass by the effect of the color within the glass itself, and so the soul is judged as we see it through the behavior patterns of a human being and not by the soul in its purest state. This thinking has led us to exaggerate the importance of the ego, of the individuality of the human being.

The human being develops an individuality which is characterized by a certain set of behavior patterns. Within the process of that development, the individuality creates its own ego, which it deludes itself into believing is the true self, the real entity or personality at the core of the existence of self. That the ego is substantially a creation of our knowledge and experience comprising a set of habit patterns developed primarily through our reactions to objective perceptions makes it somewhat different from the soul, which existed prior to the ego in terms of the definition which I am applying here.

The ego develops with the growth of the consciousness of self. The soul is the life entity and being which existed prior to human consciousness within a physical body. It is considered as fact by many individuals who believe in immortality that this ego has eternal existence as an individual entity. Here we arrive at a field of considerable controversy as to whether there is personal immortality or a form of immortality which is a continuation of a force rather than an individual unit.

Personal or Impersonal?

I am of the personal opinion—and I want to emphasize that this is a personal opinion—that neither school of thought conveys a true picture, that we are only limiting our concepts when we even ask the question whether immortality is personal or impersonal. The concepts of personal and impersonal are concepts of our own ego, of the habit patterns which we have created here on earth as we live as a physical entity, and have nothing whatsoever to do with the true



pattern of ourselves, the individual soul which is not restricted to a limitation of being either personal or impersonal. I believe our egocentric concepts have led us to form many false conclusions, and one is that this ego developed in a lifetime at transition is transferred into another environment or area where it continues to function just as it did here.

It is possible that the concept of immortality being either personal or impersonal may be an illusion of our objective minds. Our concern with the individual life which we lead causes us to exaggerate the importance of our individuality, and our method of living as individuals causes us to place a substantial value upon the importance of ourselves as individuals. Could it not be that the soul, having incarnated in a body, absorbs the experiences of this ego-formation and inculcates those experiences into a composite personality? The soul is a composite of many experiences and becomes a broader, more comprehensive force than any pattern or system of behavior that could be developed in the experiences of one individual in one lifetime.

The Silver Thread

The idea of using symbolically the term, *the silver thread*, as the connecting link between our Creator and the life spark within us has been one used so long that I have no idea of the origin of this concept. Whether or not it is based upon evidence or truth is unimportant. Symbolically, the silver thread can be considered to be the evidence or the description of the link between the source of all life and the individual manifestations of life which we observe in the physical world.

If we visualize or conceive of the original source of all force and energy as being another world in which the origin of this force resides, then we can also conceive that out of the Cosmic, which is a composite term applied to this source of energy, is the point at which the symbolic silver thread has its origin. Not only does this thread symbolically have its origin, but it is the channel by which the soul receives its nourishment and is maintained. From this cosmic unity or center, there spring these threads that reach out to indi-

vidual manifestations of life, and there, at the termination of these threads, is the manifestation of life as we are conscious of it and as we perceive it in physical form.

The complete pattern and explanation of how this soul, connected symbolically by a thread with its original source, functions on a physical basis is difficult to explain, because we simply do not know enough of the particulars to put all the pieces of this vast cosmic puzzle together. But that it does exist, there is no denying, and when life in a physical body has run its course in what we materially call *time*, this thread goes back into the source from which it came, just as an extended rubber band returns to its original size and shape.

The soul returns, carrying with it the experiences in which it has participated while incarnated in a physical body. In a manner not now known, it adds to the total of the original source to which it returns, so that all knowledge, all force, all life and energy includes an accumulation of the total experience of all life that has been lived on a material plane.

Personal Speculation

It is not my intention to present an argument denying the possibility of personal immortality. As an individual, I firmly believe in the possibility of personal immortality, and like many other individuals I would like to be able for my own personal satisfaction to prove myself right or wrong. However, I believe the speculating upon subjects merely for our personal satisfaction may be in a degree a using of time that could be better spent in understanding ourselves under the existing circumstances.

However, we can conceive of the silver thread as being a thread of existence which returns to its source. In another world, which is the storehouse of all energy and all force, each personality may have a function, just as individual parts have functions in a physical apparatus. The individual soul, then, may play a part in a cosmic drama.

I have written before that this other world, removed from the physical plane

of which we are conscious now, is the true home of the soul, and that the soul's residence outside the immaterial world is temporary. Those who have tried to prove immortality or the existence of life after death by using as a standard the judging of man's conscious awareness on a physical plane are trying to carry over into a non-material area a function that may not equally apply to both. The manifestations of life that have passed over into this higher plane are different in the sense that they are no longer primarily entities in the sense that we consider a physical entity completely isolated insofar as being connected with other entities.

I believe that if individual consciousness in any sense of the word remains in this other life, these souls that now dwell in another plane are involved in functions of which we can have no idea. Therefore, if we expect those souls to make themselves known to our consciousness, we may be completely deluding ourselves, because we are not taking into full consideration the transitory, temporary nature of this physical world in which the soul manifests through the medium of a body for only a very limited time. As a temporary place of being, we can realize that once we have been released from it our attention and concern will also be directed away from it, and we will not be using what we might describe on a physical plane as valuable time for the purpose of dealing with a plane on another level from which we have evolved and advanced to higher concepts.

Attraction

If you had your choice of living in a mansion or a hovel, and if there were an attraction pulling you to the mansion, you would not spend much time in the hovel—that is human nature! So if our souls are part of the original energy which caused the universe to be a part of the body and nature of the Godhead itself, we are only going to spend as much time away from that source as may be required when incarnated in a human body.

When that obligation is completed, temporarily or permanently, we are going to return and dwell in the true

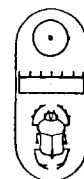
realm of our existence, that of the eternal, with the full realization that the pain and sorrows, the grief and problems that exist on a physical plane, are even more transitory than the plane itself. To our immortal soul the memory of our loved ones will remind the personality of the soul that they, too, will soon be released from material restrictions, and our concern for them may be like our tolerant smile for a child who cries because he lost a piece of candy.

Eternity

Sometimes revising our concepts helps us to clarify those phases of misunderstanding which may be directing our philosophy of life in the wrong direction. We can conceive of the eternal as an area—we can hardly call it a place, because we leave physical measurement and dimension—that is God and God's domain, or, if you do not like the religious terminology, we might say eternity is the cosmic domain where everything begins and everything eventually ends, and from which all that exists in the meantime receives sustenance.

This area or state of being should be the most highly desirable place of being of which we can conceive. We live to grow in awareness of that force within us with the realization that when the proper time comes the segment of that force manifesting as life and soul within us snaps back, as it were, and returns immediately to be a part of the Cosmic. We can rest assured that the ego which we have created in our earthly life, while of great importance now, will be looked upon in an entirely different light when we are aware of the universality of the Cosmic Mind of which we are segments.

We must learn tolerance to disconnect our existing experiences with experiences which lie in other areas. It has been repeated many times and it is worth repeating again that our best preparation for the full realization of life and the understanding of immortality is by living so that we gain at least some knowledge of the life force within us and consider that true values are to be found in the permanency of our being, that of our soul. Δ



**The Life
and Literary Works
of
Sir Francis Bacon**

by VIRGINIA F. EZELL

IN ORDER to gain a clear view of Sir Francis Bacon and his works, one must be introduced to the setting in which he appeared. Bacon is one of the great transitional figures who was caught between the end of the Elizabethan Age and the seventeenth century. The Elizabethan Age was a period of great inspiration in the fields of literature and politics. It was an age of change, of comparative religious tolerance, social contentment, adventure, and dreams.

The seventeenth century was completely different. Human character was becoming more curious and self-conscious. The literature of this century was essentially nondramatic. This was the result of two forces, that of the assertion of the rights of the individual, and insistence on the importance of order, restraint, and adherence to standards. Because of these forces, literature was greatly changed and according to Robert Lovett and William Vaughn Moody, "The age of Elizabeth was full of enthusiasm and confidence in this world and the next. The early seventeenth century was overcast with shadows and forebodings, melancholy and depression."

Sir Francis Bacon was born in 1561, the son of Sir Nicholas Bacon, Lord Keeper of the Seal, and of Ann Cook, sister-in-law to Lord Burghley, greatest

of the Queen's statesmen. Being born in an aristocratic setting, young Bacon was naturally attracted to the royal court. He grew to be a favorite of Queen Elizabeth I and was called by her "my little Lord Keeper." At the age of twelve, young Bacon attended Cambridge. However, after two years, Bacon left the University as the result of a violent disagreement with the prevailing educational system. In order to continue his education, he accompanied the English ambassador to France and there busied himself with the practical studies of statistics and diplomacy.

Within two years he was recalled to London because of the death of his father. Being very adept at law, he was admitted to the bar in 1582. William Long writes about Francis Bacon, "As a lawyer he became immediately successful; his knowledge and power of pleading became widely known. . . ."

Bacon was a born politician. Turning his hand from law to politics, he rose meteorically in power. He was knighted in 1603 and became Solicitor-General in 1607, Attorney-General in 1613, Privy Councilor in 1616, Lord Keeper in 1617, Lord Chancellor in 1618, Baron Verulam in 1618, and Viscount St. Albans in 1621.

Bacon, like most politicians of that era, became enmeshed in the Parliamentary storm that broke over the corrupt government of James I, successor to Queen Elizabeth. Being chief adviser to the



Bacon

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King, he was convicted of accepting bribes, deprived of his office, fined the incredible sum of 40,000 pounds, and was barred forever from public office. Although much of the sentence was mitigated, the political career of Sir Francis Bacon was finished.

One may entertain the idea that Bacon was merely a politician who had a knack for writing. However this is not true as William Long indicates: "Laying aside the opinions of others and relying only upon the facts of Bacon's life, we find on the one side the politician and on the other the literary and scientific man with an impressive devotion to truth for its own sake. . . ."

After his dismissal from politics his interest turned to the sciences. The remaining years of his life were spent in philosophical and scientific pursuits. Sir Francis Bacon was a prolific writer who expounded on a wide variety of subject matter. His work can be divided into three main sections: philosophic, informative, and imaginative. Each section will be dealt with separately to preserve each one's distinctiveness.

Instauratio Magna

Bacon's most widely known and ambitious philosophic work is the *Instauratio Magna*, or encyclopedia of all knowledge. Although it was never completed, the *Instauratio Magna* was intended to be an education in itself, to be used in place of the educational system then in use. This work is divided into six parts.

The first section—*Partitiones Scientiarum*—was to be a classification and summary of all human knowledge. According to this work, philosophy and all speculation must be cast out and the natural sciences established as the basis of all education.

The second section is the *Novum Organum*, one of his most important works. In the *Novum Organum* Bacon argues for the use of reason and experiment instead of exclusively the old Aristotelian logic.

The third section is the *Historia Naturalis et Experimentalis Ad Condendam Philosophiam*, the study of all the phenomena of nature. The imag-

inateness of this work is obvious. William Long writes, "It abounds in fanciful explanations, more worthy of the poetic than of the scientific mind. Nature is seen to be full of desires and instincts; the air 'thirsts' for light and fragrance; bodies rise or sink because they have an 'appetite' for height or depth. . . ."

The fourth section is the *Scala Intellectus*, the rational application of the *Novum Organum* to all problems. Again, in the words of Long, "By it the mind should ascend step by step from particular facts and instances to general laws and abstract principles. . . ."

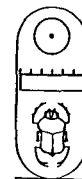
The fifth work is *Prodromi*. This section of the *Instauratio Magna* is a list of discoveries that men will make when they have applied Bacon's methods of study and experimentation.

The sixth and final segment is the *Philosophia Secunda*. Although it was never completed, this work was to be a record of practical results of the new philosophy when the succeeding ages should have applied it.

Essays

Bacon's *Essays* are the most widely known of his works. The first ten essays, published in 1597, were brief notebook observations by Bacon. They were immediately successful but not until fifteen years later were they enlarged and republished. In 1612, Bacon put out a second edition of thirty-eight essays and in 1625 he republished the *Essays* in their present form.

Bacon contributed a new form of English prose in the *Essays*. Richard Foster Jones states: "In his own day, his essays though not the greatest, were the most popular of his works and so have continued and will continue to be, since being concerned with Man rather than with nature they touch many themes common to all mankind. . . ." And according to Lovett and Moody, "Even in their finished state the *Essays* are desultory and suggestive, rather than coherent and exhaustive. They deal with many subjects of public and private conduct of statecraft, of the nature and value of human passions and human relations. . . ." Thus it can be seen that he opened up an entirely new



field of writing—that of human nature and activities.

The third grouping of Bacon's prose works consists mainly of his fictional writings, the well-known *New Atlantis* and another called *De Sapientia Veterum*. The *New Atlantis* is a kind of scientific novel describing another utopia as seen by Bacon. The inhabitants of Atlantis have banished philosophy and applied Bacon's inductive reasoning in investigating nature. Within this work Bacon foretold many of our later discoveries. One of his last writings, a sketch of an ideal commonwealth beyond the sea, has held the imagination of countless people because of its ideals. That Bacon was a visionary is apparent.

In summing up, Bacon, the man, was indeed a rare personality; all in all a mystical philosopher, a politician, lawyer, holding many royal appointments

—positions of influence to which he rendered excellent service. It is evident he had much to do with the molding of new concepts, new ideas, in various areas of thought. Using the fields of literature, science, law, philosophy, and other ways and means to reach man's mind, he reintroduced the beauty of wisdom through knowledge of the three aspects of mind, in his many renditions on truth. A great mystical statesman of the age, he served humanity well. Δ

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1974*

Accepting Unlimited Living

by MARGUERETTE GILMORE

IF YOU WILL LOOK about you you will notice that nature produces everything in abundance. It is the nature of nature. It is the nature of God. There is no such thing as limitation. The only creature in God's universe who feels and is limited is man—the highest creature—the one who has dominion. He uses his dominion and his free will to create limitation.

It reminds me of that old fable of the man imprisoned in a dungeon for many years when all the time the door was not locked. He just thought it was locked. Likewise, we just think we are limited.

Supplying our wants means not only material necessities. It means an abundance of everything connected with living—love, friendship, peace of mind, happiness, beauty, goodness, inspiration, physical substance—anything that brings the richness of life to you.

If you live a limited life you can start this minute to change your thinking to unlimited living. Remember, "As a man thinketh. . . ." The man in the fable *thought* he was locked in the dungeon. Do you think you are chained to a life devoid of the real pleasures, or of abundance? If you do, then your thinking is the only lock on the door. It is not God's idea for man to be limited and unhappy. He created us to live abundantly.

It is all very well to talk about unlocking the doors and breaking the chains but the important thing is *HOW*.

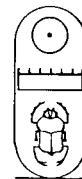
All the authorities talk about how simple it is—simple, yes, but not easy. You do not just this minute decide "this is so" and it becomes so. The man in the dungeon could walk out into the



sunlight the minute he *really knew* the door was not locked. When you really know a thing is so then it becomes so. Then you can reap the benefits from it. An intellectual acceptance of something is not really knowing it. This acceptance must reach into the very depths of one—down into the subconscious where the beliefs create the actions, the responses, the conditions. Your subconscious mind is your connecting link with the Infinite, the storehouse of all things. It is also the action part of you.

First of all we must accept the idea that we are free and unlimited—this is our intellectual acceptance. But to get this believing into the subconscious we must begin to act upon it before we really know it to be true. Since we have not proved it yet we must act on faith.

Suppose your idea of abundance and your greatest desire for its manifestation right now is in physical substance—money—so you can buy whatever material things you want. If you accept this new idea that you are unlimited then the universe becomes a tremendous



bank. But, although you now think this is so, you cannot write a check on it just yet. Why? Because your believing is still an intellectual thing. It is not yet down in the subconscious where the action takes place.

Expecting Abundance

In order to rise above your limited state you keep on believing, expecting, awaiting. This is a conscious acting on the theory that all abundance is yours. Your intellectual believing and your faith shown through expecting and awaiting are conditioning the subconscious to a new and better way of acting in the subconscious realm, where the real action will soon take place.

Persist in this kind of thinking and one day an ideal will come—a way to make more money—an idea that will not harm anyone. This may not be the best idea in the world but it is a sign. If you give thanks for it and weigh it for its best value you will discover that your faith is growing, and that gradually more and better ideas come. With each idea you feel gratitude and you accept the fact that your faith is paying off. Finally, a really good idea comes; or new confidence in yourself, new leads, new openings, or greater opportunities come.

You begin to see that you can make the money you need, and more, without such a hard struggle. And now it seems that money begins to flow in from everywhere. The universe seems like a tremendous bank. You no longer have doubt. Your subconscious mind is acting and you are now getting results.

The same principle works with love, friendship, peace of mind, beauty, inspiration—anything which makes up the abundance of life.

But this does not necessarily happen over a short and smooth period of time. This is an individual thing. With some people this could be almost immediately. But with most it will be longer, will be beset with many a rough place and setbacks, trials and tribulations.

It does seem simple, and is, but it is not always easy to keep faith through the doubting periods. It is not always easy to recognize the ideas when they come. Our doubting minds are apt to say, "Oh, you can't do that—you have

no education! That person wouldn't be your friend! Who are you?" and so forth.

Maybe your link is an erroneous belief in the way God's abundance works. This might be an unconscious belief or one just not realized that blocks the way. A man once said, "But I just can't feel it is right to pray for 'things' or that because I do good for others I should expect a reward."

Probably his feeling is based on the old orthodox belief that we work and do good and do without here so we will have rewards in the afterlife. Actually, when we get right down to it there really is no difference—we expect a reward in the afterlife. So, we do expect a reward. The only difference is in the time of acceptance: *now* or *later*.

In metaphysics we believe in a stream of eternity right now; that we can begin to experience heaven here and now; that as we grow and move upward in our living things get better and better; that there really is no break such as life, then death; that actually death is nothing more than walking through a door into another room where vibrations are a little higher, thought more activated, and so on.

Accepting Our Rewards

Therefore, we believe it is not only possible but perfectly permissible to accept our rewards as we go. Our friend said, "It doesn't seem right to expect some reward for every good deed we do." But when you look deep within yourself you know you do expect some reward. Maybe it is a good feeling you expect—satisfaction, self-approval, approval from others, a spiritual blessing.

Actually, the universal laws are so set up that all kinds of rewards automatically follow any good thought or deed. There is no such thing as nothing in return for something. As Buddha taught, *As we sow, so shall we reap*. There is always a result from every thought or act all the way from material things to spiritual blessings and you can accept or reject all, part or none of them. The Infinite is absolutely unconcerned as to whether you accept or reject. Its laws produce the results or rewards as a natural consequence,

and whether you accept them or not only matters to you. In the *Koran*, the Holy Book of the Moslems, we find: "He that doeth good shall have ten times as much to his credit." Whether you collect or not is up to you.

If you stand in the shade you do not feel the sun. But that does not mean the sunshine is not warm and available anytime you want to walk out in it. It is the same way with the natural results from good thoughts and deeds. They are there whether you accept them or not. And, like the sunshine, when you accept your share it does not diminish the flow one whit for all the others who need and accept it. The good is absolutely unlimited.

Begin now to accept your unlimited living. Begin thinking of the universe as a great storehouse of ideas, love, and goodness, with abundance of all kinds, just waiting for you to help yourself. When one idea turns out to be not exactly right do not turn away and quit, accepting the old fallacy that only through hard work and struggle is there any reward. It takes strength and courage and perseverance to continue believing when the doubts arise, when many of the ideas fall away, useless.

But remember the story of Elijah and the prayers for rain. When the little cloud, only the size of a man's hand, appeared, Elijah told the people, "Prepare thy *chariot*, and get thee down, that the rain stop thee not." No one expected enough rain to fall out of that little cloud to stop anything, but it was the bigger and better clouds to follow that they were banking on. And because they did have faith and did prepare, the bigger and better clouds, and finally the rain, did come.

Positive Thoughts

The way we prepare is to hold onto our positive thoughts no matter what! When doubt arises throw it away like a clod. Keep the channels open and free of all the clods. They will arise, certainly, but keep on believing and knowing and keep on blessing the ideas that do come. Recognize them, give thanks, and they will become bigger and better, as did the clouds.

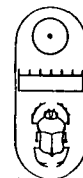
At any rate you had better be ready because once you really begin to believe in unlimited living the ideas will come like rain and you will need to be ready to act upon them. Then you'll wonder why you ever limited your living. △

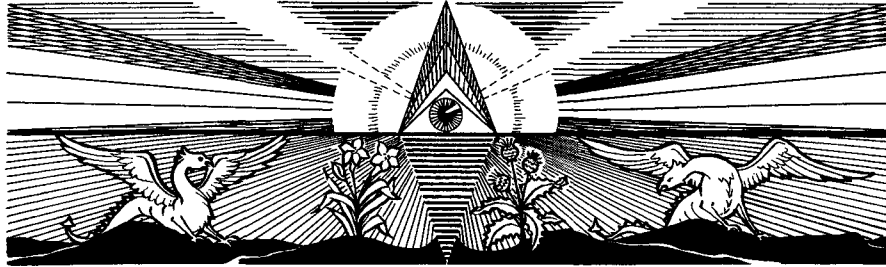
If the way which I have pointed out as leading to this result seems exceedingly hard, it may nevertheless be discovered. Needs must it be hard, since it is so seldom found. How would it be possible, if salvation were ready to our hand, and could without great labor be found, that it should be by almost all men neglected? But all things excellent are as difficult as they are rare.

—Benedict Spinoza
Ethics Book IV

Cover The Stratford-on-Avon birthplace of Anne Hathaway (1557?-1623), wife of the English dramatist and poet William Shakespeare, is visited by numerous travelers interested in Elizabethan England. Young Shakespeare married Anne Hathaway when he was eighteen, and she bore him three children.

(Photo by AMORC)





Evil—Does It Really Exist?

by FRED LIEBERMAN, F. R. C.

THROUGHOUT the history of mankind, we have read about the two opposing forces of good and evil. Each quality is endowed with a multitude of facets, responses, and examples. Let us examine it a little more closely to see if evil really does exist or if we have misbranded something that does not exist.

Energy unmanifested is neither good nor bad. It exists as a part of the universe to eventually be used in a creative or destructive way. A battery is an example of unmanifested energy, with a potential of being able to do something. We can use it to illuminate a bulb which will light our paths in the darkness and prevent us from injuring ourselves. This represents the creative aspect. With the help of a motor we could use the battery to move a blade that will cut down a plant. This can be considered destructive. But if we eat that plant to nourish our bodies, an act of destruction is used in a constructive way. In Nature, all acts are constructive, neutral, or destructive. There is nothing evil in any of the products.

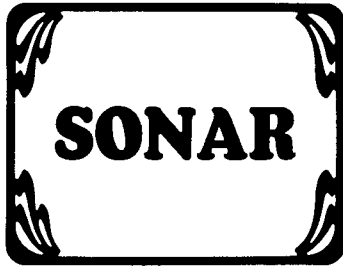
This universe is run by simple rules which mystics call *laws*. Whether or not we wish to acknowledge their existence, our lives are governed by them. The one law which takes precedence over all other laws can be stated: "Live in harmony with the universe and hap-

piness will occur." Try to live outside the natural harmony of things and disaster will befall you. Another law which runs parallel with the above law might be stated: "The Cosmic tries to balance out things (Karma): Therefore, whatever we do, we can expect it in return." Karma is not punishment but is a way to teach us a lesson so we will not make the same mistake twice.

Our body is constructed in such a way that, if we treat it properly, it will serve us well until the end of this lifetime. This is an example of living in harmony with the universe. We must learn to supply this holy temple of ours with the proper elements necessary to counterbalance the destruction that occurs daily.

What happens if we suddenly leave out a few vitamins, minerals, proteins, essential fatty acids, or enough fresh air? Disharmony, of course. Have we done evil which caused our body to destroy itself? No! We have neglected to add *good*. So we suffer through our ignorance. Remember, disease does not happen overnight. We must set up the right conditions before disease occurs, the preparation of which usually takes months to years. To reverse the process could take just as long. We have not done any evil. We have only stepped outside the harmony of nature. Where harmony does not exist, chaos and confusion occur. Δ

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Rosicrucian
Digest
November
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*Nature's built-in
detection system*

by CHARLES E. WADE

SONAR was developed by our scientists during World War II. The sonar waves are developed by an oscillator and then amplified. When the sonar waves strike an object they are reflected and the echo, or reflection, is received on delicate instruments. The speed of sound in water is about 1433 meters (4,700 feet) per second at 0°C (32°F). In using sonar, a ship can detect a submarine at sea and estimate the location and distance from the vessel. The electronic equipment does all the figuring but some animals and fish are created with their own built-in sonar system for locating objects.

The pesky mosquito, whose buzzing on a summer's evening warns you to protect yourself from its bite, has a use for the sound you hear. The male mosquito has two feelers which act like our antennae. The female mosquito does the humming and the male picks it up on his antennae. The female mosquito does most of her flying at night and the male is guided by the vibrations from his antennae. If the hum is coming stronger

from one side than the other, he swings about until both of the antennae vibrate equally, then he flies straight to his destination, like a pilot following a beam from an airport station.

But that does not compare with the bat, a winged animal which flies about in the dark. Some people think a bat can see in the dark, so several scientists equipped a soundproof room with rows of thin, steel wires spaced about a foot apart and extending from the ceiling to the floor. The entire room was filled with these wires and the bats were turned loose inside. The bats flew about freely in the perfect darkness and very seldom even touched a wire.

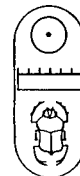
They were then blindfolded and again released in the same manner and they again flew around without touching any of the wires. But, when the scientists removed the blindfolds and plugged up the bats' ears, the secret was out, as the bats bumped into the wires. By using special, sensitive instruments, it was found that a bat emits a squeal with a high frequency vibration of around 80,000 cycles, much too high for the human ear to detect. In flying, the bat gives out short squeaks which strike any object in his path and it is reflected back to his sensitive ears. If he hears the echo in his left ear, he steers to the right to avoid it and, if it comes stronger from the right, he veers to the left until he has a clear path ahead.

The porpoise swims in the depths of the ocean, going down where there is no light, yet avoids hitting anything. The porpoise has a built-in sonar which sends out impulses at the rate of 2000 a second. They bounce back upon striking an object just like a man's detection system and the porpoise swims away from the side upon which he receives the sound loudest in his sensitive ears.

Human beings are always inventing ways to supplement their limited abilities with machines or devices while other living animals are created with what they need to survive. △

Human nature, like fruit, is ripened by time. Only then is its true flavor apparent.

—Validivar



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

The Creative Power of Mind

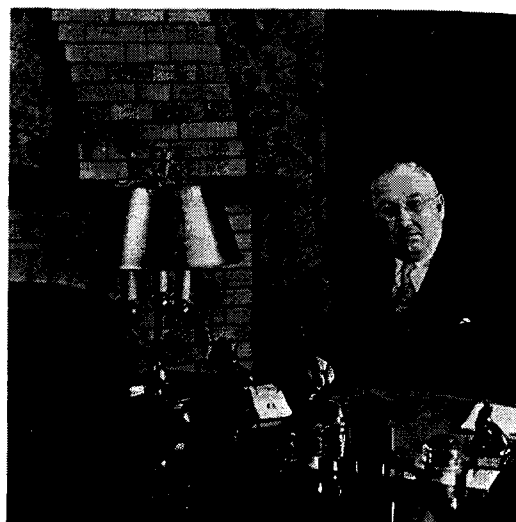
IT WAS common for ancient rulers to begin a manifesto with the words: "By the Power in me decreed, I direct, etc., etc." The idea back of this and similar phrases was that by the physical power resulting from the station they held, they directed or commanded certain things to be done.

It is a notable fact that in most cases these rulers possessed no power to force their issues or command results from their decrees other than that residing in their armed forces; and individually and personally they seldom possessed sufficient mental or physical prowess to combat the attacks of the least of their serfs. But so great was the power of station, position, and authority that nations often trembled in fear at a proclamation.

Such autocrats, serenely safe in their guarded environment and omnipotent with a power foreign to their own beings, have at times found themselves conquered by the command and controlling influence of a master mind.

When Raymond VI, Count of Toulouse, himself a powerful ruler of the most progressive province of France, set his mind against the edicts of church and class rule, he conquered the formidable forces of military and political mastership, as his great forebear, Raymond IV (of Saint-Gilles), had done in the Crusades to Jerusalem.

All through history we find record of the stupendous achievements and marvelous victories of those men and women who have possessed and exerted a power not physical and not dependent upon physical constitution. They have mastered kings, potentates, and rulers, and have swayed nations and empires



by their seeming magnetic personalities and an invisible power coupled with that ability to assure a fulfillment of their desires.

What is this strange power? and how is it exerted?

First of all, one must bear in mind that the greatest, most potent and formidable power this side of the cosmic circle is resident in the very spiritual being of man. Whatever physical power man may inherit through clean, wholesome ancestry, and whatever further power he may acquire or develop in his physical body, is after all dependent upon the mind in his body to direct and exert it.

In fact, the mind of man has the natural, endowed ability and function to attract to itself, to draw to its aid and need, such power at times as man little understands.

Man is, essentially, a counterpart of God—created in God's spiritual and divine likeness. God gave unto man the directive, creative power, to a degree that He possessed.

Let us look at the matter in an analytical way. Here we have the physical body of man: clay of clay, the "salt of the earth," a wonderful organization, a marvelous piece of mechanical design. Of and by itself, the body possesses not even strength enough to hold its individual cells together or to hold itself upright without

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the power residing solely in the spiritual consciousness or in the psychic body within the physical.

The psychic body, invisible to most, recognized by few, is the divine power, the only power that man possesses. The physical body is its mere tool, its gross mechanism, for the accomplishment of but a few of the activities that should be the occupation and devotion of man.

We may liken this combination to the great electrical motors which operate in large factories. The creator of these motors worked diligently and carefully in designing and evolving the mechanical and organic details, even adding grace and beauty to the outer form, ever mindful of two fundamentals—that it was to perform well and that it would be the tool of the power to be infused into it when it was completed.

But whereas man has learned that no motor is greater than the power operating through it, he has come to look upon his own body, and its demonstrations of power, as a wonderfully independent creature possessing in its physical constitution a power unrelated to the divine source of all power.

Truly, man has learned that his personal abilities and his physical activities depend upon life, that mysterious force which distinguishes the animate from the inanimate. But he seldom realizes that life, as a vitality of the flesh, is not the directing power that gives him the other powers he enjoys. Think, if you will, of the body of man in an unconscious state! Life, as a vitality, an energy, a chemical action, is still there; but the man is a helpless being. Life, as a vitality in the flesh, is not sufficient to make the man mighty in all that is his Divine Heritage.

Mind, the inseparable segment of the Divine Will, resident in man as the creative principle, must function in

order that man may utilize and demonstrate the real power that is his.

Man has the ability to direct his marvelous creative power in invisible waves to all points within his body and to all points outside the body. When man decides to pick a lead pencil from the desk, his mind directs to the muscles of his arm and fingers the power to make those parts move. More power is directed to the same parts when he decides to lift from the floor fifty pounds of lead.

When man thinks, meditates, images, visualizes, and mentally pictures, he is directing waves of creative power to his mind centers. These waves are waves of energy and power. They can be directed to a point outside the consciousness more uniformly and more truly than radio waves can be directed from the antenna of a broadcasting station today.

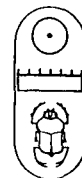
But, again, only a few know and appreciate this fact, hence the false belief that the physical power demonstrated by the body is the only power man possesses and the only way in which personal power can be made manifest.

When man comes to know that by the concentration of the mind on one point, on one principle, on one desire, a power is radiated to that point with creative nature and demonstrative abilities, he will think more carefully, more constructively, and more efficiently. Then, the likeness unto the image of God will dawn upon the consciousness of man to his greater glory and the eternal worship of his Creator.

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.

Glory is like a circle in the water,
Which never ceaseth to enlarge itself,
Till by broad spreading it disperse to nought

—William Shakespeare
King Henry VI



How To "Drop Out"

Gracefully

by WANDA SUE PARROTT, F.R.C.

WHILE TEACHING classes in cooking to a group of children as young as three years, and journalism to a class of senior citizens ranging from 60 through 94, I soon realized both age groups have a great deal in common: The very young and the elderly students are eager to learn, then to put their newly acquired knowledge to work in their personal lives. Both groups derive tremendous pleasure from creative learning, from putting living into life.

Neither the very young nor the older members of society are "dropouts." The younger students may someday drop out and the elder students may have, at one point or another, dropped out of society, but generally the term "dropout" refers to a person in the largest group of society. I call this the "middle group." Its members range in age from approximately fourteen through the forties and fifties.

The former more youthful members of this middle group may be in the process of dropping out. The latter, older members of this group fear their children or other members of the family circle will drop out. Thus, a generation gap arises more strongly among members of this middle group than among other age groups of society.

Is the "dropout" a new phenomenon of society? Or have people been going through a process similar to dropping out since man first became a civilized, social-dwelling being? What exactly is meant by "dropping out"? How can young people go through the process and not harm themselves, and how can parents or other guardians help young people go through this important process?

First, the dropout is not a new phenomenon. Only the pattern of dropping out is relatively new, with young people openly voicing their intention to turn away from the "establishment," which in most cases represents parental authority as well as governmental authority.

Swiss psychoanalyst, Dr. Carl Gustav Jung, was perhaps the first scientist to label the process which leads to the young person's "dropping out." He coined the term *individuation*.

Individuation describes the moment in life in which the individual reaches a point where he begins to sever the ties which have bound him to a set of parents or systems which have raised him. Like young animals who are ready to leave the den or birds ready to leave the nest, these young people are preparing to go out into the world, to become *individuals*.

Youth

Frequently the individuating young person experiences tremendous conflict. On one hand he owes his allegiance to the people or system that raised him; on the other hand, he feels a restless urge to be free from the ties that bind him.

Physical ties can be broken fairly easily, but the "psychic umbilical cord" or "mental apron strings" are the most difficult to break.

The parent figure or "the establishment" which frequently impedes the individuating young person's path to freedom often becomes the object of hostility. Dropping out does not necessarily imply, however, that acts of destruction or violence must be

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perpetrated toward figures of authority. The majority of people in history who dropped out did not do so with violence.

Wild animals all raise their youngsters to eventually let them go. Human beings and systems of authority, however, frequently fail to perform as well as their wild animal relatives. Humans frequently try to hang onto young people or to boss them around long after these young people have reached the age of individuation. Not only are the young adults confused and unhappy, but the parents and other authority figures are likewise out of harmony.

More young people today are turning their backs on society than during any known period of history. What are they really trying to do by "dropping out?"

The Master Jesus admonished the people of his time to "above all, know Thyself." Shakespeare, more than 300 years ago, wrote, "To thine own self be true, And it must follow, as the night the day, Thou canst not then be false to any man." The widespread psychotherapy today is a movement through which men and women are attempting to find out who and what they are, what is their relation to the Cosmic, and what has impaired their ability to function in a society in which they often feel alienated and out of harmony.

Marriage

Many young people who profess to have dropped out completely seek company in others like themselves who share similar thoughts and who, too, are seeking truths about themselves. Many of them join communes. Dr. Carlfred Broderick, sociologist speaking recently at the University of Southern California, said:

"Young people who drop out to join communes or live together outside of marriage usually stay no longer than 18 months. Then they drop back in, and usually get married.

"Marriage as an institution is here to stay, because nobody wants to think of spending his life alone." The young people who "drop back in" have come to the realization that human beings need each other, both for communication and survival.

Society is like a broad-scale marriage. We are people who come together for better or worse, sickness or health, until death do us part. But in the course of being together, we sometimes drop out. Why? Basically, the answer is *to know ourselves*.

Every "dropout" asks these questions: "Who am I? What am I? Why am I here? What will I do with my life? Where am I going? What is best for me?" Only the individual can arrive at the best answers related to himself. As boys and girls individuate, the type of men or women they become depends largely on the answers they arrive at during their drop-out stage of life.

Law of Nature

Adults truly interested in the well-being of young people can help boys and girls individuate by, first, understanding that no human being can alter the law of nature which governs all animals, including people, and which brings all living things to a point where they individuate, or become independent adults.

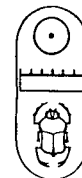
Young people should be taught to know they can go through this process free of guilt, and if they choose to drop out they can do so gracefully. How can this be done?

First, by realizing that normal people throughout history have reached the point in life where they feel the urge to spread their wings, to grow, to explore the world and the self. This growth process brings about criticism of many elements of one's past but also implements positive ideas on how life can be made better.

Second, by going away with the self. This may be done by going into a quiet room for an hour or by taking a journey alone or by going off to a mountain, desert, or commune. It may be done only on a weekend or at any time.

Third, when alone with the self, one should look within rather than at the objective world. If he looks into personal pain long enough he may see the root cause for that pain. In understanding, he can better overcome the pain and correct its cause. If he attains joy, he will realize he has attuned with higher consciousness in which peace, harmony, and love reside.

(continued overleaf)



Fourth, he will ask himself what he feels is important in life. What should he do with his personal life? If he has truly meditated within himself, he will undoubtedly find he has the need to be active in something that involves, rather than alienates, other human beings. He will probably discover that he does not really want to remain a dropout.

Fifth, he will take steps to actualize his goals in life. If he wants to teach, he may study education. If he wants to enter business, he may enter this field. If he feels inclined to establish a commune for others of his type, he may take steps to bring this about. If he dislikes "the establishment" he may come to realize ways he can help correct the principles in which he does not believe.

The young person who drops out gracefully will undoubtedly drop back into society gracefully, nonviolently, and with a good deal to offer other human beings.

It is my own conclusion, based on teaching both the very young and the very old, that the middle group in

society suffers more from the impact of technology than the other groups. If creative building blocks were available to this middle group rather than technology (which is highly impersonal), they could better enjoy life.

Creativity

From my analysis, it appears young people who are actually dropping out in thousands are doing so because they feel the desperate need to capture creativity and to put it to work to rebuild their world.

Those who succeed in finding the key to creative living have found the key to joy, meaning, and human purpose. By nature, they will wish to share this with others and in this way will "drop back in." They will become the establishment.

An ancient philosopher once said: "Man runs away from nobody but himself, and he comes back to nobody but himself, but he often must take many detours and blind roadways to make this discovery." △

The More We Change, the More We Are the Same

WE MAY SEEM to change. Our hair loses its luster and color, our faces become more wrinkled, our form not so straight, and our walk not so spritely.

Still the real person, our identity, cannot change. It can only be enriched through experience and living.

Do not the Scriptures tell us: ". . . but though our outward man perish, yet the inward *man* is renewed day by day?"

It is not the bodily forms of our friends that we cherish; it is the spirit of kindness and goodness that we see expressed by them which endears them to us. That is their real identity which remains always the same.

—FERN B. MERWIN

Fear, indeed, makes us slaves. Fear is cultivated and fed by ignorance of the Master Within—our true self. As the true self is realized more perfectly, fear begins to recede. Then we know that the only thing we need to fear is the separation of the outer self from the inner self.

—Raymond W. Morgan, F.R.C.

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Rosicrucian Activities *Around the World*



ON SEPTEMBER 13, the East Central Regional Conclave convened in Detroit and was the first of those attended by Grand Master Chris. R. Warnken and his wife Josephine. It was chaired by Frater Murray Knowles and was well supported by Michigan members as well as those of neighboring states and Canada. The next week found the Warnkens participating in the Eastern Canada Conclave at Toronto. Here, more than 350 members came from great distances including busloads from Montreal and Pittsburgh. The program, supervised by Soror Patricia Topping, was excellent and unique in several respects. The Third West Central Regional Conclave at "surprising St. Louis" brought this tour to a magnificent end. Regional Monitor Dr. Hugh Brooks attracted some 260 members from ten states to share in the spectacular program provided by the great talent in this region. Rosicrucian spirit ran high and enthusiastic at all three Conclaves and made parting difficult.



In Edmonton, Alberta, Canada several thousand people had an opportunity to get acquainted with the name and purpose of the Rosicrucian Order, AMORC, when members of the Fort Edmonton Chapter set up an information booth in the new Londonderry shopping center. Visitors also enjoyed posters which introduced them to famous personalities associated with the Order in the past. The booth was set up during the annual civic celebration, "Klondike Days," and many people accepted copies of the *Rosicrucian Digest* and other pieces of extension literature. Others had their questions

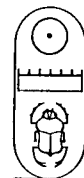
▲

about the Order personally answered and were invited to attend a public lecture to be held later this year. Shown behind the booth are, left to right, Frater Raymond Kluthe, Chapter Extension Director; Soror Ruby Willis, Chapter Master; and Soror J. Elizabeth Hughes.



This past summer saw the formation of a theatre workshop group, the Rosicrucian Actors' Studio, at Rosicrucian Park in San Jose. The Studio produced its first show, composed of the writings of Mark Twain, during Rose-Croix University. Several of Twain's essays were condensed and edited into six dramatic scenes encompassing both comedy and tragedy, and all scenes were bridged by original musical compositions. Participants in the drama were able to reach inward, while creating their characters, toward a greater realization of how each man molds for himself the reality in which he lives.

The show was presented in the newly remodelled Planetarium which allowed the use of unique technical equipment and fostered a feeling of intimacy between performers and audience. The group plans to continue its theatrical activities in a Rose-Croix University winter-session workshop. This workshop will, hopefully, be the basis for a spring presentation yet to be chosen.



We are pleased to announce that the former Francis Bacon Chapter in London has become the Francis Bacon Lodge. As a Lodge it now has its own library and reading room open daily to

the public, and also has books and supplies available. The membership of the Lodge is very dynamic, and this constitutes a very great step forward for AMORC in that area of England.



THE PHILOSOPHER'S STONE

What great secrets did the ancient alchemist-philosophers possess? Why was their knowledge so carefully hidden from mankind—veiled in ciphers and cloaked in ritual? Was the making of gold their primary concern? Were they devoted to creating a physical *stone* whereby life could be prolonged or were they seeking a transcendental transmutation of the baser elements of man's true inner self?

Free Manuscript

An interesting discourse, "What Is The Philosopher's Stone," will be sent *without cost* when you subscribe or resubscribe to the *Rosicrucian Digest* for one year at the regular rate of \$5.00*. When writing, ask for the manuscript by name.**

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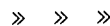
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The Imperator Thanks You Again

I want to express my thanks to Rosicrucian members throughout the world who have seen the announcement about my surgery and my recovery and wrote me wishing me well. Because of mail delays, many members in distant lands have just received the announcement of the surgery at a much later time. This is the reason for this second statement of thanks to your well wishes.

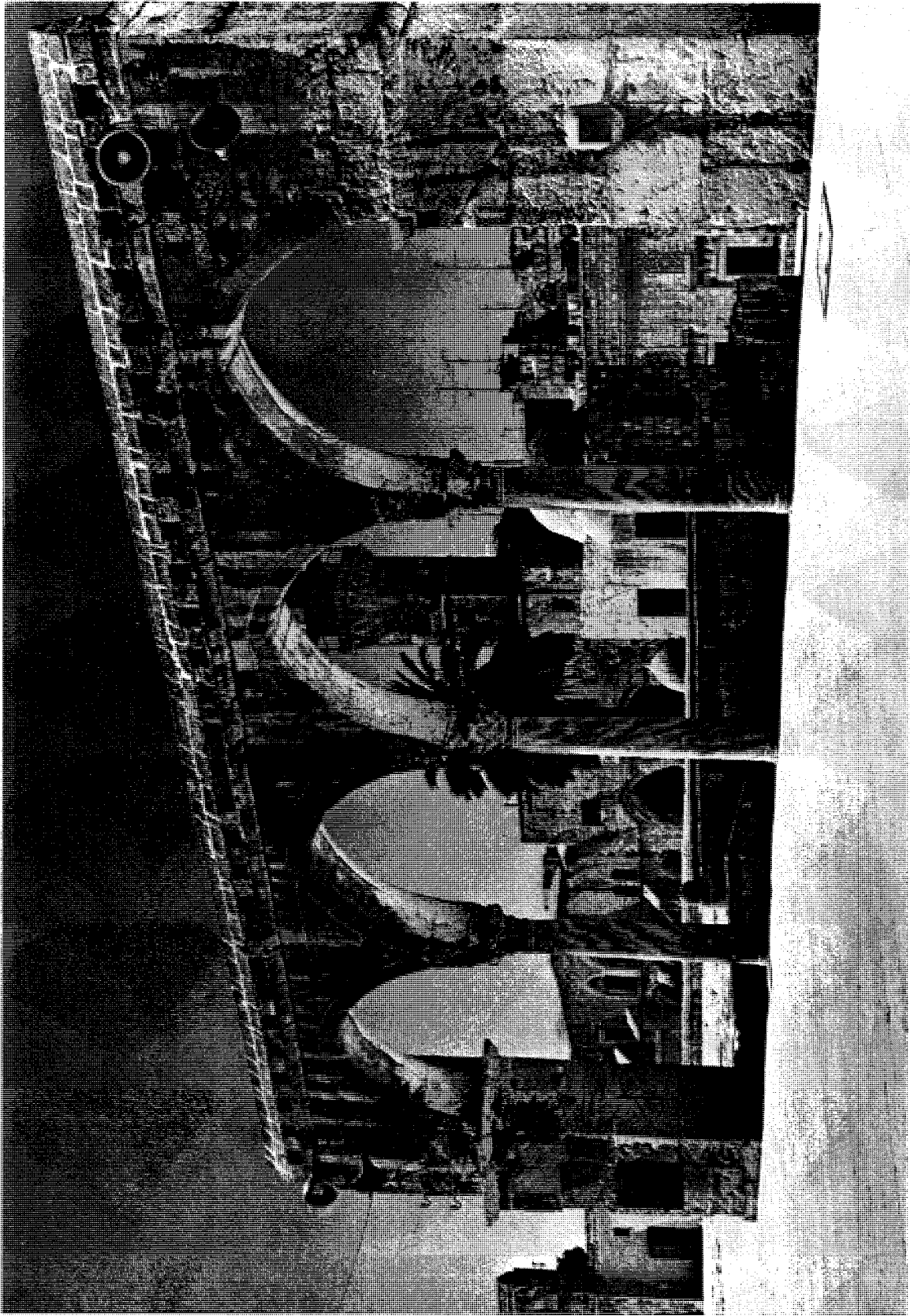
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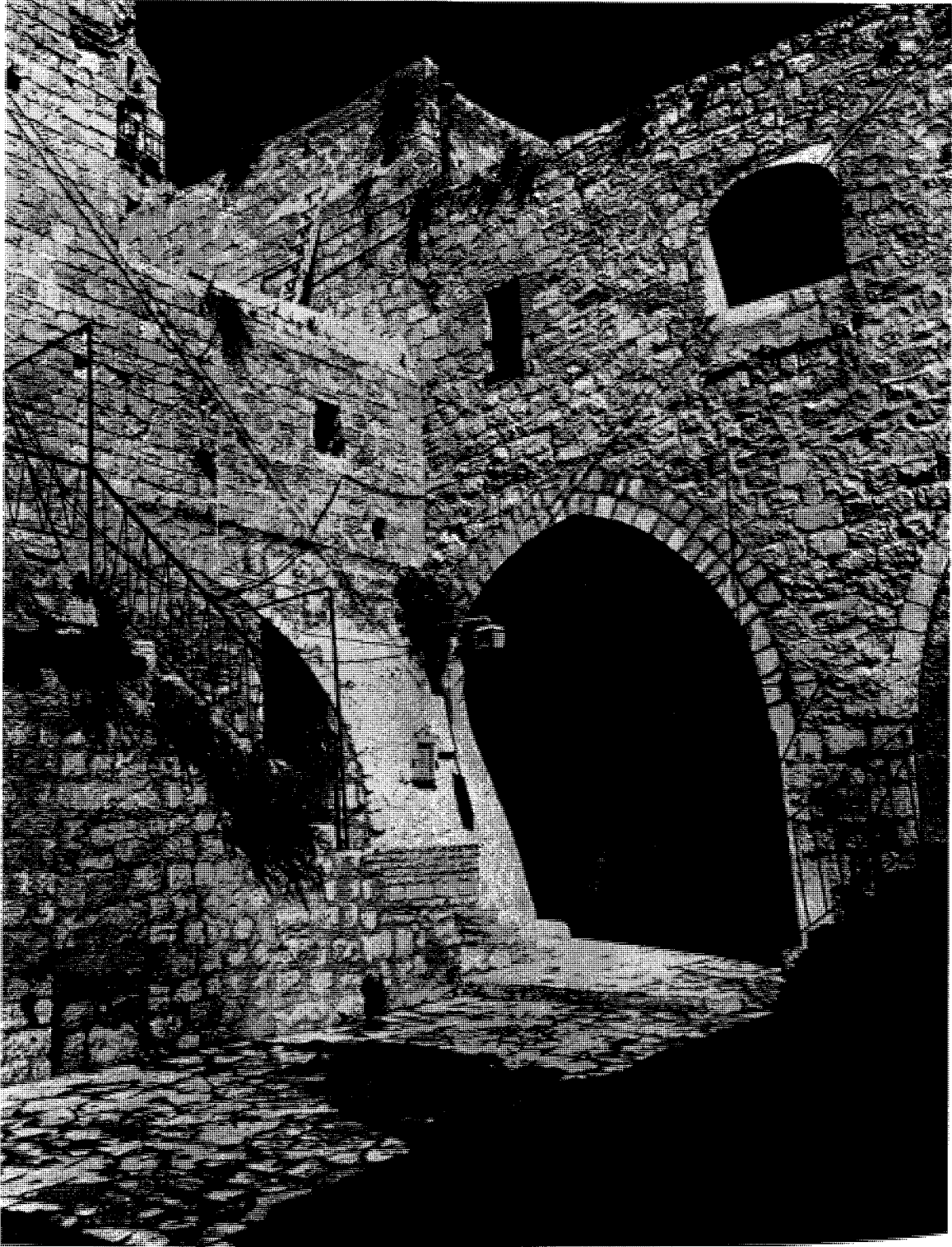
SITE OF THE INFAMOUS TRIAL



In the vicinity of the famous Dome of the Rock in Jerusalem is this handsome arch through which one looks toward the site where Pontius Pilate, Roman Procurator of Judea, presided over the trial in which Christ was sentenced to crucifixion circa A.D. 36.

(Photo by AMORC)





THE LAST SUPPER

An upper room of this well-preserved ancient structure in Jerusalem is said in legend to be the site of the Last Supper of Christ and his disciples. Leonardo da Vinci (1452-1519) used this room as the setting of his famous painting of the Last Supper. In da Vinci's time, many centuries after the event, it was reputed to be the authentic site. However, modern archeologists merely state that the building belongs to that period, but there is no actual evidence that it was the place mentioned in the Bible.

(PHOTO BY AMORCI)



by Dr. H. Spencer Lewis

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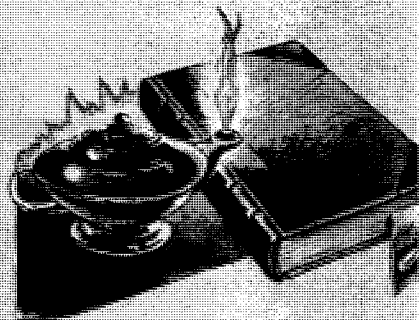
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The Practical Value of Mysticism

by Dr. R. S. S. Lewis

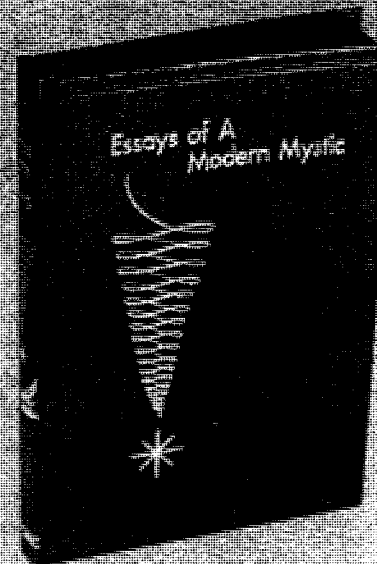
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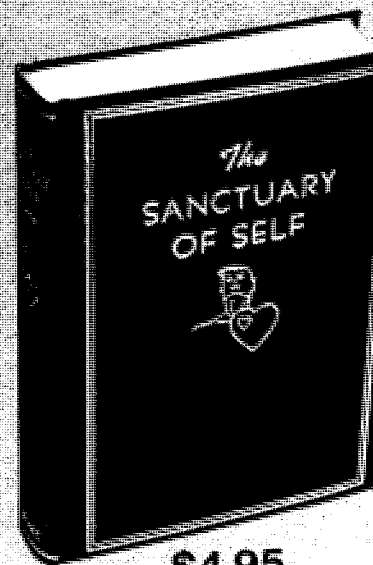
The Sanctuary of Self

by Ralph M. Lewis, F. R. C.

A Revealing Study of Mysticism

This book is one of the very few explaining the principles of mysticism in an easy-to-understand manner. The author, Ralph M. Lewis, F. R. C., Imperator of the Rosicrucian Order, AMORC, brings many years of experience into his explanation of the techniques of practical mysticism. He reveals how we may find personal happiness and the illumination of Cosmic Consciousness.

The book also explains how you may find a sanctuary from the bitter disillusionments that spring from wrong thought and action! Do you know, for example, that happiness begins with yourself? Do you find that things once longed for often fall far short of the personal satisfaction you expected from them? This book reveals how you can discard the influences that enslave you and retain those that are worthy incentives.



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BRAVE NEW ERA

That traditional standby, "Old remedies are the best" still seems to hold true, at least in the case of aspirin.

Aspirin, first sold in its present form during the second half of the nineteenth century, is a compound known to chemists as acetylsalicylic acid. Its main component, salicylic acid, was originally obtained from plants of the *Spiraea* genus, as well as various roots, flowers, and fruits. Various peoples of antiquity, notably the Greeks and Romans, used it regularly much for the same purposes we do today. Now, however, it is synthetically produced from phenol.

We are all acquainted with aspirin: we have taken the little white tablets or they have been prescribed to us whenever we have had a cold or a headache, and the doctor has suggested it to some of us for that touch of arthritis that has been bothering us. It is doubtless one of the most widely used drugs in all history.

But aspirin would now seem to be finding far more important applications. Twenty years ago, Dr. L. L. Craven, a general practitioner in a small California city, observed that since aspirin tends occasionally to cause excessive bleeding, it also had to interfere with the process leading to the formation of blood clots. He began prescribing two aspirins a day for some of his male patients. Ten years later, he was able to report to a leading medical journal that there had not been even one case of a detectable heart attack or stroke due to a blood clot in any of the 8000 men he had tried this treatment on.

Dr. Craven's conclusions regarding aspirin were largely ignored by the medical profession, until in a recent issue of the *British Medical Journal* an article mentioned the experience of a medical team from an epidemiology unit in Wales which has been giving 1200 men who have had heart attacks a single daily dose of aspirin. The results of this treatment were a 12% reduction of total mortality at six months and 25% at twelve months after the beginning of the treatment. In the same issue, the journal carried a report on a Boston University Medical Center's special unit which kept records on some 9000 patients in four different countries and 25,000 patients of the Boston area. After processing these

massive statistics, the scientists reported a very significant association between the regular intake of aspirin and nonfatal heart attacks.

Surveys carried out among sufferers of rheumatoid arthritis, for whom the basic treatment consists of heavy aspirin dosages, showed that of 600 patients surveyed, only 4% died from heart attacks (31% would have been average), and 2% died of strokes (11% being the expected average).

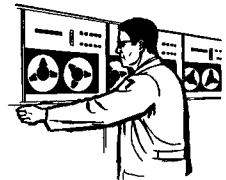
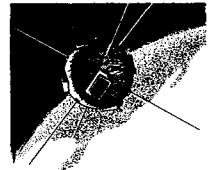
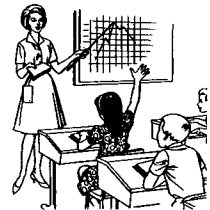
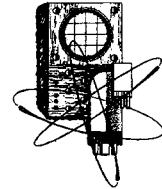
Dr. Lee Wood, of the California City of Hope Medical Center, has suggested that men over the age of twenty and women over the age of forty should take a daily aspirin tablet as a preventive against heart attacks and strokes. Aspirin, taken habitually, would also seem to be effective towards the prevention of the formation of clots in the blood vessels' lining, a condition commonly referred to as hardening of the arteries.

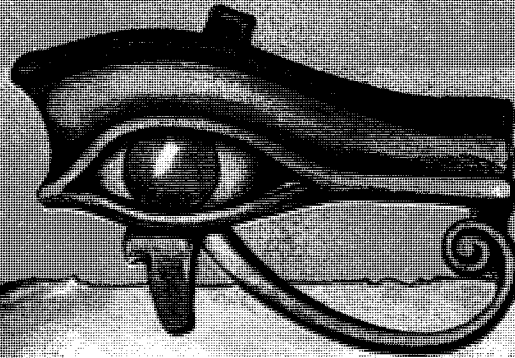
Since travelling blood clots are now believed to have an important part in the spread of cancer, a research team from Cleveland's Case Western Reserve School of Medicine believes that a drug like aspirin can be vital in the treatment of these conditions.

Of course, encouraging as all this sounds, nobody should begin taking any sort of drug with regularity, unless specifically prescribed by a physician. Some people experience allergic reactions to aspirin that are quite disagreeable: swelling of the eyelids, tongue, and lips. Individuals with certain chronic disorders, such as hemophilia, court disaster if they take anything that interferes with the clotting properties of blood. And it is well to remember that even relatively harmless aspirin is dangerous if abused—a one-ounce dose can be fatal.

Still, results so far obtained by research teams working in various countries seem to be extremely encouraging, promising still another advancement against those crippling and deadly cardiovascular conditions so prevalent in today's world. Further discoveries of this type and their multiple applications will doubtless make a marked difference in the health of everyone living during the course of this, our brave new era.—AEB

(This article is being offered as a point of news but does not involve AMORC, nor necessarily represent the organization's viewpoint.)





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.

Remember that time is money.

—BENJAMIN FRANKLIN, 1706-1790
Advice to a Young Tradesman

We know to tell many fictions like to truths, and we know, when we will, to speak what is true.

—HESIOD, c. 720 B.C.
The Theogony

To do two things at once is to do neither.

—PUBLILIUS SYRUS, c. 42 B.C.
Maxims, 7

Now that which is that subtle essence (the root of all) in it all that exists has its self. It is the True. It is the Self, and thou, O Svetaketu, art it.

—KHANDOGYA
UPANISHAD

